THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, DECEMBER 23, 1842. NUMBER 1.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. PRICE FOUR CENTS.

THE MIDNIGHT CRY—WEEKLY.

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"Thou bringest strange things to our ears."

So people said, when Paul "preached Jesus and the resurrection." We are now preaching Jesus and the resurrection, and to many it is passing strange; but we are sorry so few imitate the heathen Greeks, by saying: "May we know what this *new doctrine*, whereof thou speakest, is? For thou bringest certain strange things to our ears: WE WOULD KNOW, therefore, WHAT THESE THINGS MEAN!" The doctrine was not new in itself, but it was new to them. So it is with our views. They have been held by learned and holy men in various ages and countries. Those who wish to read extracts on this point, will find them in "Cox's Letters" and "Fitch's Reasons," two excellent pamphlets, for sale at this office. Here is an extract from Bro. Fitch, giving the

VIEWS OF COTTON MATHER.

But it may still be asked, how comes it to pass that none but the comparatively ignorant have gained this wisdom, and that all these new things have been at once communicated to them?

I will here just quote Isa. xxix. 10—12: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become to you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot, for it is sealed. And the book is delivered him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned." Thus, both the learned and the unlearned have found the Bible a sealed book, while those who have humbly sought wisdom of God, have gained it. Even Christ's own immediate disciples understood not the things of his kingdom, until he opened their understanding, that they might understand the Scriptures, and it is only those now, who will confess their need of being thus enlightened, and will take their places, with the spirit of the little child, at Christ's feet, and there cry after knowledge, and lift up their voice for understanding, seeking her as silver, and searching for her as for hid treasure—who will gain the wisdom that cometh from above. Others may be wise in their own conceits, but their wisdom will be foolishness with God, and the things of God's Spirit will seem as foolishness unto them.

But I wish just to show, that the truths in which I have expressed my belief in this communication, are neither new, nor confined to ignorant men.

Cotton Mather, who died in Boston, February 13, 1728, was a learned man, as all who are acquainted with his history will admit. The Religious Encyclopedia says, that Dr. Chauncey remarked, that Thomas Prince, formerly pastor of the Old South Church, Boston, was the most learned man in New England, except Cotton Mather. I have now before me a book, the title-page of which reads as follows:

"The life of the very reverend and learned Cotton Mather, D. D. and F. R. S., late pastor of the North Church, in Boston, who died February 13, 1727-8. By Samuel Mather, M. A. Printed for Samuel Gerrish, in Cornhill, 1729."

On the 140th page of this work I read as follows:

"As it is well known that Dr. Mather was well acquainted with the sacred prophecies, on which he formerly writ and printed his thoughts; so it may not be amiss to inform my reader, that, in several things, relating to the prophecies, he saw cause to alter his mind—particularly concerning the second coming of Christ, the conflagration, the new heavens and new earth, and the calling of the Jews. I will here write those sentiments of these things, of which the Doctor, just before he died, had a firm belief, from a strict inquiry, long study, and much prayer; and as near as I can, I will express his sentiments in his own words, in the following assertions.

"1. The second coming of the Lord, will be at and for the destruction of the man of sin, and the extinction of the Roman monarchy, under the papal form of it. He thought that, although wise men have interpreted our Savior's coming in the clouds of heaven, and the brightness of his appearance, as if it meant anything besides His personal coming, herein they spoke foolishly and unaccountably.—For as their interpretations leave us destitute of any proof that our Lord will ever come at all, so they go very far towards a trespass on the third commandment.

"2. The conflagration described by the oracles of God, in strong terms, and which we are warned of *by the mouth* of all the prophets: this conflagration will be at the second coming of the Lord. To make the Petrine conflagration, signify no more than the laying of Jerusalem and her daughter in ashes; and to make the new heavens and the new earth to signify no more than the church state of the gospel;—these are shameful hallucinations. And as for the new earth, before the arrival of which, no man can reasonably expect happy times for the church of God upon earth, it is the greatest absurdity to say that it will take place before the Petrine conflagration; and there is no prospect of arguing to any purpose with such as can talk so very ridiculously.

"3. Upon the conflagration, the glorious God will create new heavens and a new earth.

"5. The process of judgment on the sheep and goats, in the 25th chapter of Matthew, has not one of the raised from the dead concerned in it; but is a quick division and decision, made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them; and there shall not one ungodly man be left living in the world.

"8. The new heavens, in conjunction with the new earth under the influence of it, is that heavenly country which the patriarchs looked for. When the great God promised them that he would be their God and bless them, they understood it of his bringing them into his deathless and sinless world. They who expect the rest, promised to the church of God upon earth, to be found anywhere but in the new earth, and they who expect any happy times for the church in a world that hath death and sin in it; these do err, not knowing the Scriptures, nor the kingdom of God.

"9. Such a conversion of the Israelitish nation, with a return to their ancient seats in Palestine, as many excellent persons in latter years (and among the rest himself) have been persuaded of, he now thought inconsistent with the coming of the Lord, and the burning of the world at the fall of Anti-Christ, before which fall nobody imagines that conversion.

"And, indeed, how is it consistent with the deep sleep in which the *Deluvium Ignis* [deluge of fire] must, as that of water did, surprise the world?—The holy people of the prophecies is found among the Gentiles, the surrogate Israel. The New Testament seems to have done with a carnal Israel; the eleventh chapter to the Romans is greatly misunderstood, where we find all Israel saved by a filling up of the Gentiles; which we mistranslate the fulness of the Gentiles. The prophecies of the Old Testament, that seem to have an aspect upon such a nation, are either already accomplished unto that nation, in the return from the Chaldean captivity; or they belong to that holy people, whom a succession to the piety of the patriarchs will render, what our Bible has taught us to call them, the Israel of God; but the final fulfilment of them all will be in the world to come, or the new heavens and the new earth, where God will dwell with men, and be their God. Of what advantage to the kingdom of God can the conversion of the Jewish nation be, any more than the conversion of any other nation, except we should suppose to remain upon the Jewish nation, after their conversion, something to distinguish them from the rest of the Christian believers? Now, to suppose this, would it not be to rebuild a partition wall that our Saviour has demolished and abolished; which a Christian, one would think, would no sooner go to do, than to rebuild the fallen walls of Jericho?"

I will now give the views of Mather respecting the near approach of the time when all these things should be fulfilled,—just remarking, that if he had lived to see the actual overthrow of papal power in 1798, it would unquestionably have given much greater clearness and correctness to his views on this point; while, at the same time, it will be seen what a learned and good man, who had made the prophecies his prayerful study, thought, more than a century ago, respecting the near approach of God's everlasting kingdom.

"10. By all just and fair computations, the twelve hundred and sixty years allowed for the Papal Empire, must be near, if not quite expired. By consequence, the one thousand, three hundred and thirty-five years, which bring the time of the end, when Daniel, with every other good man, is to rise and stand in his lot, are not likely to extend beyond the present century."

Such were the opinions of Cotton Mather, respecting the approach of that great and notable day of the Lord. He died in 1728. What would he have said, had he lived till 1828, and witnessed all the proofs of the approach of that time which have since been developed?

I will here insert a few extracts from Cotton Mather's preface to his work, entitled, "Directions for a candidate of the ministry," published in 1725.

"The second advent of the Lord Christ which must be expected for the destruction of Anti-Christ, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

"But it is not to be wondered at, if there be very few who would believe such a preacher.

"For when the Lord shall come, he will find the world almost destitute of true and lively faith, and especially of faith in his coming; and when he shall descend, with his heavenly banners and angels, what else will he find, almost, but the whole church, as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of the world." "When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft, and indeed lethargic and guilty slumber, I know that I shall appear to them a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and, that sleep may hold them in still more pleasing fetters, they will make use of as it were *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled."

"But this word of God is in my mind like burning fire shut up in my bones: nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

"Yea, though some Nero should command me to be burned in the flames, I will not cease to preach *and foretel* with an earnest voice, the *dissolution, renewal* and *purification* of the world by fire.

"Speedily, with flaming fire, but who knows how soon? The Son of God, about to descend, will inflict vengeance on them that know not God, and that obey not his gospel; but he will manifest his *kingdom in the earth*, which is to be possessed by our second and heavenly Adam; and this we confess is ascertained to us by promise, but in another state, being after the resurrection.

"They indulge themselves in a vain dream, not to say insane, who think, pray, and hope, contrary to the whole sacred Scriptures, and sound reason, that the promised happiness of the church on earth, will be before the Lord Jesus shall appear in his kingdom.

"The rest of the saints, and the promised Sabbath, and the kingdom of God, in which his will shall be done on earth as it is in heaven, and those great things of which God hath spoken by the mouths of his prophets, all prophesying as with one voice, all shall be confirmed by their fulfilment in the new earth, not in our defiled and accursed earth.

"This was the opinion of the primitive church, this *her piety* and the *ancient faith*.

"O Justin, I appeal to thee as a witness; in this faith all the orthodox unanimously consented in the primitive church.

"Very many, indeed, own, that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning fire, and therewith to be destroyed. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! And even the second coming of the Lord will become, by and by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers.

"Scoffers they are, who think that all things are to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves, in the obscurities of figures, from the sight of Him who sitteth on the throne." "There are many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who by improper and excessive allegorizing, darken and injure the truth. Would that some Nepos might arise to confute these allegorists, before the event does it for them."

That Thomas Prince, pastor of the Old South Church, Boston, agreed with Cotton Mather, in his views of the prophetic writings, I have the following evidence:

The preface to the life of Mather, which I have before me, was written by Prince, who, according to Chauncy, was second in learning to none but Mather, in New England. The closing paragraph of the preface is as follows:

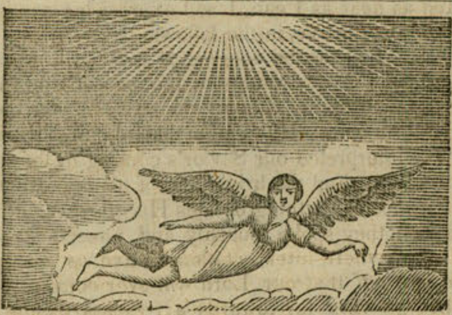
"And to say no more—I cannot think to wish a greater blessing in the present state of the prophetic system, than that the God of the spirits of all flesh, would, in my own dear country and every other, raise up numbers of such ministers as this, and prosper this superior example for the forming and animating of them; that they may burn and shine as he, and prepare the world for the most illustrious appearance of the great God our Saviour Jesus Christ, that sun of righteousness—the boundless and flowing source of all the infinitely lower excellence, and fainter brightness, we in every place and age admire in others.

"Thomas Prince.

"*Boston, February 27th*, 1728-9."

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 23, 1842



"And I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, WO! WO!! WO!!! to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound. . . . . . And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become *THE KINGDOM* of our Lord, and of his Christ; and he shall reign forever and ever. . . . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst DESTROY THEM THAT DESTROY THE EARTH.—Rev. 8: 13. 11: 15, 18.

Cheapest and most Comprehensive Library.

The Midnight Cry, daily, comprising 104 large quarto pages, is now for sale at this office, neatly done up in a printed cover, with a title page and index. It comprises the most important parts of two volumes of Bro. Miller's Works, Clue to the Time, Diagram of Daniel's Visions, Endless Kingdom, Fall of the Ottoman Empire, showing that the sixth trumpet has ceased, &c. &c. Price 50 cents, with a liberal discount, when ordered in quantities.

PAPERS GIVEN AWAY.

The Second Advent Association have voted to send a copy of this Paper to every Clergyman in the State of New-York. We hope it will receive a candid reading, and be the means of incalculable good.

Those who wish to assist in the expense of such distribution, can forward their donations to this office.

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UNSATISFIED DOUBTERS.

Several young men, who heard Dr. Brownlee, declared themselves willing to hang on his skirts, and take his word for the fact, that the world *could not* end next year. Wishing to be still *farther satisfied*, they went to hear Mr. Hatfield, on Sabbath evening. There they heard the very application of the seventh of Daniel, which Dr. Brownlee showed to be so ridiculous. They returned home perplexed and dissatisfied with comments, which so successfully dash each other in pieces. May the Lord lead them to search for themselves, and find the truth, which these opposing theologians leave untouched, while demolishing each other's theories.

UTICA, N. Y.

Brethren Miller and Himes will commence a course of lectures in Utica, N. Y. on the evening of January 10th, 1843. Brethren in that vicinity will make arrangements accordingly.

J. V. Himes.

LETTERS TO E. F. HATFIELD.

This influential clergyman gave a lecture, on Thanksgiving evening, in opposition to the doctrine of Christ's coming at hand. W immediately commenced a reply, in which we showed,

1. That the Apostles taught the early Christians to LOOK for Christ's coming to set up his everlasting kingdom.

2. The early Christian Church expected Christ's personal return before the millennium.

3. The visions of Daniel unite in showing that devouring and persecuting powers will RULE till Christ comes to judgment.

We then took up the vision which Brother Hatfield applies to Antiochus, and, as this is a very popular doctrine of the age, we have reprinted the article showing its absurdity, and added another letter on the same subject, that the argument may be seen together.

FORSAKING ALL, TO PREACH THE KINGDOM AT HAND.

Br. Flavel and Br. Shotwell of Newark, N. J., lay members of the church, as we learn, have now consecrated themselves and their all to the Lord, and have gone out together to proclaim his coming to judgment. Their first effort was at Rahway, on Friday of last week.—Having obtained the use of the Baptist meeting house in that large village for the evening, they spent the day in notifying their meeting by going through the place, and calling at every house and building, where persons could be found, leaving invitations, explanations, and small tracts upon the subject. By these means alone, they rallied a large audience, even the house full, who sat apparently attentive and interested, while Br. Flavel addressed them an hour and three quarters on the doctrine of the advent in 1843. We understand it was the first lecture ever given in that place on the subject, and the first those brethren ever gave. The friend who brings the information, brought us also, an order from Br. Flavel for 5,000 copies more of the little tract called the "*Voice of Warning*," which he intends to scatter gratuitously, as they pass from town to town in New Jersey.

If it be a fact that the professed watchmen of Israel are generally the last to engage in sounding this, the Lord's alarm; will not multitudes more of our laymen who look "for that blessed hope," and who have this world's goods, forsake all to do as these brethren have begun to do? Yea, will they not do as Christ bids them, and as the first apostles did; when, being unlearned fishermen, they forsook their nets and all, and went out, two by two, to preach and to say, "*Repent, for the kingdom of heaven is at hand!*"

From information on which we rely, we are pained to believe that many of our brethren, who look for their Lord in a few months, who have tongues with which they might sound the alarm, and also possess more of the Lord's goods than they need, are not only staying quietly at home, at such a time as this, but seem willing to have such goods burnt up in their hands rather than season-ably and faithfully use them up, in their efforts with others to pluck sinners from the everlasting burnings to which they are doomed, except they repent speedily.—Rather tremble, ye professed brethren and sisters of the second advent cause, who are thus holding on this world's goods, for so did not the first Christians. They at once gave up all for this purpose, though they had not *our* positive proofs of the coming kingdom quickly.

EDITORIAL CORRESPONDENCE.

Low Hampton, Dec. 14, 1842.

Bro. Southard.—Since we parted, I have visited Boston, Concord, and Claremont, N. H. on my way to this place.

In my last note, I stated that Bro. Silas Hawley of New Bedford, Mass., had given a course of lectures on the second coming of Christ in the Marlboro Chapel.—The audiences were very large and attentive, and from all I could learn, his lectures made a deep impression.—Bro. H. is fully decided as to the manner and time of Christ's coming, personally, in 1843. He will devote his time mostly, hereafter, to lecturing on this subject.

At Concord, N. H., the brethren stand fast, and are doing what they can to spread the doctrine. I found the brethren in Claremont wide awake. There is a precious band of brethren in this place, who mean to be ready for the coming of the Lord.

I came to this place last evening on my way to Vergennes, Vt. I found Bro. Miller and his family all well: but sought in vain for the "Aurora's," "brick fences," &c. All things remain as they have been for years, in and about the house. I now sit in the room where Mr. Miller wrote his *lectures*, that have produced such an effect throughout the land. Let not our friends be *humbugged* with the foolish stories of "extravagance," "new buildings," etc., for I find nothing of the kind here. If our opponents have nothing else to bring against the great cause we are engaged in but THEIR OWN *foolish lies*, let us go on with our work without interruption, with increased confidence of the truth of this doctrine. For it is very certain if they had any good Bible reasons to offer against the doctrine, they would not take so much pains to gather up trash, which, in any other case, would be quite beneath them. But any thing to put down Mr. Miller!

I lecture here this evening in the Baptist church. We leave in the morning for Vergennes, from which place you may hear from me again. J. V. Himes.

OF THE DAY AND HOUR, &c.

"You make too much of doubtful texts," say our opponents. They then proceed to quote our Lord's words, "But of that DAY and HOUR knoweth no man; no, not the Angels of Heaven, but my Father only." From this passage they attempt to prove, that no one shall ever have any Scripture evidence respecting the *year*, or even the *century*, until Christ's coming surprises all, whether his friends or his enemies, like a thief in the night.

On this point, a Clergyman in the country, writes to a friend in this city as follows:—"But can the time of the Second Advent be definitely known? If it could be, or can be, I am surprised that the Great Teacher, who came from God—who came to bear witness to the truth, and who is said to have begun at Moses, and ALL the prophets, and to have expounded unto his disciples, in ALL the Scriptures, the things concerning himself, should have omitted to mention it. Surely, my friend, if it were a thing to be known, or if it had been of practical importance that it should be known, the Blessed Saviour would have said so." He then quotes the text about the "day and hour," and adds—"In Mark, the Son is included, as not knowing the time."

Does this theologian suppose that the Son and the angels will be brought blindfold to the earth, without knowing where they are, till they find themselves here? If not, then he MUST believe with us, that "AT THE TIME OF THE END" "knowledge will be INCREASED." That we live in the time of the end, all the signs given by Christ and the Apostles of the LAST DAYS, most clearly indicate. If so, then the wise must understand, or Christ's words to Daniel fail of being fulfilled; but when Christ was on earth, the time of the end had not come, and therefore the vision was still "shut up." But he described various signs, which were to be looked for, and *enjoined* it on those who should witness their fulfilment, to KNOW that his coming in the clouds of heaven "is NEAR, even AT THE DOORS." Then, in the same connection, he adds, "But of that *day* and *hour*, knoweth no man," &c.

The Disciples and the early Christians seem to have understood him just as we do, viz.: that Christ's second coming was always to be looked for as an event not far off, until He should actually come. The signs must show when "the time of the end" has come, and the end is at the doors, and then Daniel's prophecies are no longer "shut up," but knowledge is increased to them that *search* all through them, as Daniel 12: 4, may be properly understood.

That the words "day and hour" are to be understood in their natural sense, is evident from Christ's language in a similar discourse, Luke 17: 34, where it is said, "I tell you, in THAT NIGHT, there shall be two in one bed, the one shall be taken, and the other left."

If I am travelling towards the house of my friend in a dense fog, being utterly unacquainted with the distance, it will be a comfort to me to hope that his hospitable mansion will soon burst on my view. I shall look earnestly for the marks, which will assure me that my hopes are on the very point of being realized. If I have been told that the distance is not more than one mile from a certain peculiar bridge—when I have passed that bridge, I know that I am approaching the house, and shall look earnestly for the gates leading to my looked-for resting-place, where I expect a smiling welcome.

Can I be indifferent to my friend's directions respecting the marks by the way side? Shall I pass over the bridge with my eyes shut? If so, I may pass my friend's house without knowing it, and may stumble on the dark mountains beyond, because I did not "discern" the marks of the way. Let us "discern the signs," and "consider the vision," and we shall "understand," if we have "the fear of the Lord," "the beginning of wisdom."

ANALOGY—THINK OF IT.

One of the peculiarities of the Divine dispensations, is, that they reflect great light by *analogy* upon subsequent events. The first dispensations, with much of the concomitant history, are designed to be typical of those that should follow. For instance—Moses—Joshua—David, &c, were types of Christ, the literal Canaan, and Jerusalem, were types of the heavenly Canaan, and the New Jerusalem. The Jewish Church—its spirit—its expectations, its history, &c. were peculiarly typical of the Christian Church. And we have only to acquaint ourselves with its history, down to the FIRST ADVENT, to be acquainted with the history of the Christian Church down to the Second Advent of our Lord.

If we pay due regard to this point, it will serve most truly and lucidly to illustrate the exact position in which the church will be found at the Coming of Christ "the *Second* time, without sin, unto salvation."

What, we ask, were the expectations, and spirit of the Jewish Church in the days of the Messiah? They were ambitious, and erroneous. True, the Jews were anxiously looking, praying and hoping for the coming of the Messiah; but, were they looking for him in the character in which he came? Did his mission and ministry suit their ambitious prejudices? We need not tell our readers NO. He laid the axe of truth, at the very root of their fondly cherished expectations. The very first sentence of his sermon on the mountain (Mat. v.) was withering to their worldly hopes. He says, "Blessed are the *poor in spirit* for theirs is the KINGDOM OF HEAVEN." Again he says, "My kingdom is not of this world; if it were, my servants would fight." "Pay tribute to whom tribute is due." "I am meek and lowly in heart," &c.

How contrary all this was to what the Jews expected!—They were looking for a temporal Prince who should subjugate to them the Romans, and indeed all the Gentile world! Such had been the teaching of the Priests, Doctors and Lawyers; and *they* were among the bitterest opposers of the Saviour.

Now, what a perfect *analogy* there is, between the state and expectations of the Jews in the days of Messiah's flesh, and that of *the Church* at the present time, which is looking for a *Temporal* Millennium, when Christ shall subjugate all the world *to its sway*. As the Jewish Doctors, &c. opposed the claims of the Messiah with bitterness, because his mission was not of a character to suit their ambitious views, so, the Teachers in Israel at the present time, oppose the second speedy personal coming of Christ for a similar cause, and with a similar spirit.

Again—In the days of Messiah's flesh, the teachers in Israel were the greatest impediments in the way of the common people's receiving him. How common it was for the people to enquire, "Have any of the Rulers believed on him?" Precisely analogous is the feeling or the present time, in reference to the Second Advent of the Son of God. The enquiry is, have the great men in the Church—the Doctors of Divinity, the ministers, &c. believed? *Their* opinion is, with many, of greater weight than the clear teachings of God's Word; and they seem to have forgotten that the Jewish teachers, in the aggregate, were opposed to Christ at his first coming. We are wont to think it strange that the Jews, with the Scriptures in their hands, could not see that Jesus of Nazareth was the true Messiah. But so it was; and we have every reason to fear that a similar blindness will be upon the professed church, at the second coming of the Saviour. For, "When the Son of man cometh, shall he find faith on the earth?" O may the church seriously think of these things, lest they stumble and fall. We would warn them in the name of the Saviour, to beware of the syren song, that is promising peace and safety, when the great day of God Almighty, is evidently at the door—when sudden destruction is at hand.

"MILLER USED UP FOR A SHILLING."

Does this heading befit the work of a minister or a scoffer? It stares us at the head of a large show bill just put forth at 130 Nassau street, New-York. It proceeds to describe "A thorough review of Mr. Miller's theory of the end of the world in 1843; showing his errors in calculation of time, &c. &c. &c. By J. Dowling, A. M., Pastor of the Pinestreet Baptist Church, Providence, R.I. Published by J. R. Bigelow, 130 Nassau Street.—Price one shilling."

This work was first published about two years ago, and it called forth an able reply, by Brother Litch.

The publisher of the Baptist Memorial has now, for a little relaxation, brought the work again before the public, in a very cheap form. Any one who is aroused to a sense of the importance of immediate preparation for a judgment to come—*if he is willing to let others think for him*—can now have his fears calmed very easily. Special efforts will now be made to circulate it, and we hope the friends of truth will call attention to the "Refutation," by Bro. Litch, as far as possible. It is for sale at this office, price 12 1-2 cents. Here is the Preface to it:

"In the fever of excitement it is exceedingly difficult to make an impression on the minds of the partisans of any cause, unfavorable to their favorite views and partialities; but under other circumstances and influences, in the absence of party feeling, with the mind calm and free, truths which before had been entirely overlooked and made no impression, will produce the designed effect, convince the judgment of their force and validity; while opinions which had before appeared to be incontestable, will appear as they really are, weak and unsupportable. Such, it is believed, is the fact in the case of many of the friends and adherents of Mr Dowling. Confiding in the learning and influence of the man, they most readily adopted whatever he said for truth incontrovertible, and conclude Miller's system to be what Mr. D. represents it,—*weak, puerile, and contemptible.* Time has passed on, and the excitement of Mr. D.'s attack has passed by; so that most of those who had become excited by it are calm, and they are prepared to investigate and yield their assent to the truth.

I do not hesitate to say, with the post of observation I have occupied, and after closely watching whatever pertains to the great question for two years, that Mr. D.'s Review of Miller has done more harm to the spiritual interest of the world, and closed more minds against the light, by putting an end to inquiry on their part, than all that has ever appeared besides, whether by Christians, Universalists, or Infidels.

The effect of the book is not confined to those who have read it, but multitudes who have never seen the work, but have heard of it, and seen the puffs which it has received from those who are in fact as ignorant on the subject as themselves, have concluded the whole discussion is at an end, and that there is no need of their investigating it at all for themselves.

With a view to counteract this influence, the following pages have been written; and it is not saying too much to say that they have met, in the most full and candid manner, the objections and arguments Mr. Dowling has urged against Mr. Miller's views of the second coming of Christ in 1843.

The argument instituted by Mr. D. on the seventy weeks, that, taking the date of that period as the starting point, the 2300 days would have ended in 1839, has been fully met and its fallacy exposed. The seventy weeks are clearly demonstrated to have been fulfilled when the Saviour ascended into heaven. His attempt, also, to make the impression that the seventy weeks did not end until some three or four years after the death of Christ, has met a full answer

The fallacy of making it appear that the 2300 days are only so many Jewish sacrifices taken away by Antiochus Epiphanes, who, he says, was "the little horn" of Daniel, 8th chapter, has received a full exposure.

The connection between the 2300 days of the 8th, and the seventy weeks of the 9th chapter, which Mr Dowling denies, is fully sustained by an argument which has never before been presented to the public in any publication. It is an argument which every candid mind will at once acknowledge to be clear and conclusive, that the seventy weeks is the key to the vision of the 8th chapter.

The items of history in chapter 8, relative to the giving the saints into the hand of the pope, and the argument showing the 1260 years of papal authority to have begun in 538 and ended in 1798, are points of prime importance, and settle that in such a manner that no one will undertake to overthrow the conclusion at which the author has arrived. With such an argument, establishing the fulfilment of that period, it does not need any long and labored effort to prove that it did not begin in 606 or 755, or any other period named by Mr. D. For if it began 538 it did not begin afterward or before.

The date of the 1290 and 1335 days, or years as Mr. D. allows them to be, is a point on which he has expended much labor to make Mr. M. appear ridiculous.—This also has received attention, and is clearly shown, from a distinct historical fact from an eminent author, to have been A. D 508; and hence, the conclusion is irresistible that in 1843 Daniel will stand in his lot.

This will be a very valuable work for reference, and will no doubt be regarded as a standard work. It meets fairly all the weighty objections that have been, or may be brought against us.

It is now commended to the lovers of truth, and the students of prophecy. JOSHUA V. HIMES.

Boston, March 12, 1842.

"THE FIELD IS THE WORLD."

"Go out into the highways and hedges, and compel them to come in." Some of our brethren and sisters are striving to obey this command. One brother has visited the several departments of the Brooklyn Navy Yard. He first went to the Marine department, where the officers and men received the books and papers with evident willingness to read them. He next went to the ship Hudson. Here he was kindly received by a rough, weather-beaten sailor, who had charge of the ship. As soon as the honest tar found what the papers were, he said, "I was passing up Catharine street a few evenings ago, and I heard that the Millerites were holding forth. I thought I would hear what they had to say. Mr. Miller was not present; but I was much surprised when I heard the man speak, [doubtless brother Storrs] for I thought the Millerites pretended to be prophets. He turned to chapter and verse to prove every thing he said; and told the people not to believe it because he said so, but because the Bible said so. Then I thought it might be a scheme to get money, but when the contribution box came round, the speaker told us it was only to pay the expenses of the house, and we need not give a cent for him. While the collection was being taken, an opposer handed in some questions. I remember one of them was, 'Will any one be permitted to reply at the day of judgment?' He referred right to the chapter and verse, which tells about the man without a wedding garment: 'He was speechless.' I then thought the man understood all about the Bible, or else he was a witch. When I came home to the ship, I told the men I had half a mind to turn Millerite myself."

The sailor was then asked if a lecturer might come on board the ship. To this he replied, "If you send one, do not send a man that wears a gown and large silk sleeves, for such preachers do sailors no good, we can read all their sermons and prayers in the prayer book." He received the books and papers, and distributed them to those that he thought would make the best use of them.

On board the North Carolina, the visitor found 850 persons, who have very little to do, except to read and talk. He went first into the captain's main cabin, and left a small library, a variety of papers, and a large chart, which the captain hung up himself, and made the cabin look like a Second Advent lecture room. He then went between decks, expecting to give away a few, and reserve the rest for the naval hospital, but the sailors crowded around him, and begged for papers until they had got them all. When he left them, they were almost all silently seated, reading their papers, with deep interest.

On another occasion, he visited Brooklyn city prison, where he found some who were both sick, and in prison, and who seemed very grateful for any token of pity and Christian sympathy.

Reader, will you not visit the sailors, the poor, the prisoners, and the sick, and warn them of Christ's speedy coming to judgment, and give force to your words, by relieving their necessities, if they are suffering!

A WORD TO THE WATCHMEN IN ZION.

By the liberality of a few who love the Lord's appearing, we are enabled to address great multitudes of you for the first time, and doubtless many of you for the last. You perceive our position, fortified by Scripture and sound argument, which has carried conviction to some of the greatest minds that ever lived. We cannot believe you will turn away with scorn from a consideration of our reasons for our belief, and we trust you will seek illumination from the Spirit, which dictated the word, while you study it, in reference to this subject.—A clergyman properly remarked, "If this doctrine is true, it is TREMENDOUSLY TRUE." You doubtless accustom yourselves to feel that you are commissioned by a power above that of Bishops, Presbyteries, Conferences, and Associations. The LORD JEHOVAH has said:

"So thou, O son of man,
I have set thee a watchman unto the house of Israel,
Therefore thou shalt hear the word at MY mouth, and warn them from ME."

You know how unsafe it is to trust in men, however exalted their station or character. The truth is often held by a despised few. Jeremiah testifies to the Lord, saying:

Behold the prophets say unto them,
Ye shall not see the sword, neither shall ye have famine,
But I will give you *assured peace* IN THIS PLACE.

But the Lord declared, concerning the men who gave such a pleasing testimony:

The prophets prophecy lies in my name,
Yet they say, Sword and famine shall not be in this land
By sword and famine shall these prophets be consumed.

To Ezekiel, the Lord said:

"Woe unto the foolish prophets,
That follow their own spirit, and have seen things which are not,
And they have made others to hope that their word would be confirmed;
Therefore, thus saith the Lord God,
Because ye have spoken vanity and seen lies,
Therefore, behold I am against you,
Saith the Lord God;
Because, even because they have seduced my people,
Saying peace! and there was no peace.
And one built up a slight wall,
And, lo! others daubed it with untempered mortar.
Say to them which daub it with untempered mortar that it shall fall.
There shall be an overflowing shower;
And ye, O great hailstones! shall fall;
And a stormy wind shall rend it.
Lo! when the wall is fallen, shall it not be said unto you,
Where is the daubing wherewith ye have daubed it?
Therefore thus saith the Lord God,
I will even rend it with a stormy wind in my fury,
And there shall be an overflowing shower in mine anger,
And great hailstones in my fury to consume it.
So will I break down the wall
That ye have daubed with untempered mortar,
And bring it down to the ground,
So that the foundation thereof shall be discovered,
And it shall fall, and ye shall be consumed in the midst thereof:
And ye shall know that I am the Lord.
Thus will I accomplish my wrath upon the wall,
And upon them that have daubed it with untempered mortar,
And will say unto you, The wall is no more,
Neither they that daubed it;
To wit, the prophets of Israel which prophesy concerning Jerusalem,
And which see visions of peace for her,
And there is no peace, saith the Lord God.

Having a firm conviction that God will soon call us to judgment, we cannot refrain from entreating you to listen to the word of the Lord, which has taught so many of us, contrary to our early prejudices, that the Lord is speedily coming to set up his everlasting kingdom, and that he will not use the Church which now is, to bring forward a temporal millennium. Can ye not discern the signs of the times? Do they not correspond exactly with the signs of the "last days," in 2 Tim. 3: 1–6, and in James 5: and 2 Peter, 3: 1–7? Has not every foretold sign of Christ's coming, been fulfilled? If so, we have his injunction to KNOW that his coming is NIGH, EVEN AT THE DOORS. O, sound the Midnight Cry. Warn your people to be ready, and thus save your own souls and theirs.

LETTERS TO EDWIN F. HATFIELD.

NO. V.

HONORED SIR,—*Is Antiochus Epiphanes the hero of Daniel's prophecy?* This now seems to be the main question. If he was, our conclusions fail. If he was not, I think they are irresistibly confirmed.

Let us enter on the inquiry with the closing words of the vision (which you apply to him) fully in our view. "Shut thou up the vision, for it shall be for MANY days." It was so grand and extensive that it overwhelmed the holy prophet. "He fainted, and was sick certain days," after seeing it. The fact that the vision was "shut up," explains a little seeming obscurity in it,—which ceases to be obscure when we *compare it with other parts of the Book, and the rest of Scripture*, and with a more enlarged view of the facts. This is exactly as might have been expected from the language of Christ, (Dan. xii. 9,) "Go thy way, Daniel, for the words are closed up and sealed, *till the time of the end*,"—and the words of Gabriel, (Dan. xii. 4,) "Shut up the words and seal the book, *even to the time of the end*." What follows in Gabriel's language, might be better rendered as it is in the French,—(anquel plusieurs le parcourrout et auquel la connoisance sera augmentee,—"when many shall run all over it, (or all through it,) [i. e. the prophecy,] and *to them* knowledge shall be increased."

This teaches us to study Daniel, instead of Jewish historians, who wrote before the time of the end, *while the vision was shut up*. Josephus might declare that the vision related to Antiochus, but he could not know it, for he did not live in the time of the end.

In explaining the vision in which you see so much of Antiochus, the angel says:

"The ram which thou sawest, having two horns, are the kings of Media and Persia, and the rough goat is the king of Grecia." That "king" is here put for kingdom, is evident from the sense, but beside that, we have positive proof that the angel uses the word to mean the SOVEREIGNTY of an empire, extending through a long succession of consuls, emperors, and kings. In Dan. vii. 17, it is said: "These four beasts are four KINGS which shall arise,"—and in the 23d verse, the same angel says, "the fourth beast shall be the fourth KINGDOM." As the third power is declared to be Greece, we have only to remember that Rome conquered Greece, and became the mistress of the world, see Luke ii. 1, to *know* that the empire of Rome, extending through hundreds of years, is spoken of as *one* of the four *kings*.—Now we understand what the angel means by king, let us hear him further.

Angel.—"A king of fierce countenance, and understanding dark sentences, shall stand up."

Bible Student.—I remember Moses prophesied very much like that when he described the nation which should subdue the Israelites, and my reference Bible directs me to his language to illustrate yours. [Deut. 28: 49, 50.] "The Lord shall bring against thee, a nation from far, from the end of the earth, as swift as the eagle flieth—a nation whose tongue thou shalt not understand, a nation of *fierce countenance*." We all know that means the Roman power.

Angel.—"And his power shall be mighty, but not by his own power."

Bible Student.—I remember that the mighty Roman generals, confessedly, derived their power from the people. In the three former dominions, the people were treated as if created only for the glory of the monarch.

Angel.—"And he shall destroy wonderfully and shall prosper and practice."

Bible Student.—No power ever so wonderfully "devoured the whole earth,"—to use an angel's language—as the Roman power. It was founded by two deserted children, who became leaders of banditti, and, by a long series of astonishing successes, "broke to pieces and bruised" all other nations.

Angel.—"And shall destroy the mighty and the holy people."

Bible Student.—Moses said that same nation of fierce countenance should "besiege," and "distress" the Jews, till they should be "destroyed." The Roman power fulfilled this prediction; and they have destroyed Christians more wonderfully than any other power,—both as Rome pagan and Rome papal.

Angel.—"And through his policy also, he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace [or prosperity,] shall destroy many."

Bible Student.—Paul, in his epistle to the Thessalonians, speaks of a power which he calls the Man of Sin, "who opposeth and exalted himself above all that is called God or that is worshipped." Popery has "made craft prosper" by Jesuitism, and by its prosperity has destroyed many.

Angel.—"He shall also stand up against the Prince of princes."

Bible Student.—In the French Bible, published by the American Bible Society, I read your words, "Siegneur des seigneurs," that is, Lord of lords. *No* dominion *could* stand up against Christ, the Lord of lords, *except* the Roman. But how does this power end? ..

Angel.—"He shall be broken without hand."

Bible Student.—Daniel could easily understand that,—for you told him before, that the fourth power was "broken in pieces" by the stone "cut out of the mountain *without hands.*" We have an additional clue, however, for Paul describes the end of the Man of Sin which shall be consumed "by the brightness of Christ's coming"

In all this there is no difficulty. Rome strikingly fulfills the whole. But you apply all this language to Antiochus. Let us consider a *few* of the *many* absurdities and difficulties you thus run into, in order to avoid the natural connection of the visions which lead us directly to the second coming of the "Prince of princes."

First Absurdity.—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—or Grecia—are represented, each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now Antiochus Epiphanes was but *one* of *twenty-six* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

Second Absurdity.—The angel told Daniel, "At the time of THE END shall be the vision. . . . I will make thee know what shall be in the LAST END of the indignation, for at the time appointed, THE END shall be." Dr. Scott properly inquires, "in what sense could the persecutions of Antiochus be called the last end of the indignation, seeing the destruction of Jerusalem by the Romans was to follow, and all the calamities of the Jews to this day?" We shall not come to the *last* end of the indignation till the fourth power is "broken without hand," and Christ's everlasting kingdom is set up. Does not the angel identify this vision with the end of the world?

Third Absurdity.—The Medo-Persian power is simply called "GREAT," (verse 4.) This power, the Bible tells us, "reigned from India to Ethiopia, over a hundred and seven and twenty provinces." This was succeeded by the Grecian power, which is called "VERY GREAT," (verse 8.) Of course, it was stronger, or more extensive, than even the Persian. Then comes the power in question which is "**EXCEEDING GREAT.**" Here we might close the discussion on this point, for you will not pretend that the power of Antiochus, was *exceedingly great!* above that of Alexander, the Conqueror of the world! Rollin gives us the following item in his history: "He was OBLIGED to furnish the Romans, by the articles of the peace concluded between them, 1000 talents annually, and the twelve years of this *tribute* end exactly with his life. He reigned but eleven years." Surely there need be no question which power was EXCEEDING GREAT,—that which was OBLIGED to PAY TRIBUTE, or that which exacted it.

Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS,**

Fourth Absurdity.—The power in question was "little" at first, but it waxed or grew "exceeding great, toward the SOUTH and toward the EAST, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly north-west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? Did he rise up from a small beginning and conquer vast countries to the east and south of him? Let two items from Rollin answer. One relates to Antiochus the great, (the father of Antiochus Epiphanes,) a few years before his death. *He* "*enlarged* his CONQUESTS *daily*, and was undoubtedly preparing to cross over into Europe,"—towards the north-west, NOT south and east. Of the king whose *greatness!* we are now considering, Rollin says: "He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad*, or *furious.*) which some people gave him." Rollin then records a catalogue of his foolish actions, to show "how justly the epithet *vile* is bestowed upon him;" then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people who had formerly paid tribute, were not afraid to withhold it. When he came against them, they "took up arms to defend their temple, and gave him a *shameful* REPULSE. Antiochus, enraged at this disgrace, withdrew to Ecbatana," where Josephus finishes his history thus;—"When he was grieving for this disappointment, some person told him of the defeat of his commanders, whom he had left to fight against Judea, and what strength the Jews had already gotten. When this concern about these affairs was added to the former, he was confounded—and, by the anxiety he was in, fell into a distemper, which, as it lasted a great while, and, as his pains increased upon him, so he at length perceived he should die in a little time; so he called his friends to him, and confessed withal, that his calamity was sent upon him for the miseries he had brought upon the Jewish nation, while he plundered their temple and contemned their God; and, when he had said this, he gave up the ghost." Where were Antiochus' "exceeding great conquests?"

Echo answers *where*?

Fifth Absurdity.—The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to "the LAST end of the indignation." Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Savior on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

There the "latter days" commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them! Will he not see that "exceeding great" power, under which the Jews "fell by the edge of the sword, and were led away captive into all nations,"—under which Jerusalem was desolated, and the temple burned,—under which 3 000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen "by flame, sword, captivity, and spoil," during "many days" since? O why, beloved brother in the Lord, why do you run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was "shut up" till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, "How completely it fits!" But such men as Sir Isaac Newton have told you how fallacious your reasoning is. That great philosopher, after tracing God's laws in the heavens, turned to the still brighter revelation in his Word. There, as he had done before, he exposed the absurdity of long cherished notions. Hear him:

"A horn of a beast is never taken for a single person: it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did N O T Antiochus. His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practised:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground: and so did NOT Antiochus—he left it standing. The sanctuary and host were trampled under foot, 2300 days, (14) and in Daniel's prophecies, days are put for years; but the profanation of the temple, in the reign of Antiochus, did not last so many natural days. These were to last to 'the end of the indignation' against the Jews, and this indignation is NOT YET at an end. They were to last till the sanctuary which had been *cast down* should be cleansed—and the sanctuary is NOT YET cleansed."

After writing thus far, I noticed, for the first time, that Dr. Jenks, whom I will venture to call *one* of the most learned theologians in America, quotes Dr. Scott, as applying this prophecy to the Roman power. Here is a part of his note:

"Antiochus's kingdom was nothing more than a continuation of one of the four kingdoms; and cannot possibly be reckoned as a fifth kingdom springing up among the four. When he stood up, "the transgressors in the Jewish nation were not come to the fall." The holy city was inhabited 'with all peace; and the laws were kept very well; because of the godliness of Onias the high priest, and his hatred of wickedness. 2 Mac. iii. 1." Bp. Newton. These, and other [modern expositors, in contradiction to the ancient,] therefore, suppose this little horn to mean the empire of the Romans, from the time when they had got footing in Greece and Macedonia, which formed one horn of the goat. They then entered on that stage, on which these events were to take place. At first they seemed to have little power in the regions which Alexander had governed: yet that increased exceedingly, by the forces brought from Rome and Italy, and as these formed no part of this goat, 'the horn grew strong not by its own power.' The Roman emperors also became terrible persecutors of the Christian church, putting to death many of the brightest ornaments of the Gospel, especially several of the apostles of Christ. Yea, they "magnified themselves against this prince of the host," the King of kings: both as Pilate the Roman governor ordered his crucifixion, and as they persecuted his followers for three centuries. And after the emperors became Christians, then the church and bishop of Rome arose to great dominion, by power given from others; and they have proved "rulers of fierce countenance, and understanding dark sentences;" being ever notorious for savage cruelty, and dark machinations against their opposers.

Now, let us suppose that a natural landscape had been spread before Daniel, partly covered with clouds. In that landscape, there is a huge volcano, piercing the clouds, and sending forth vivid flames, and pouring rod hot streams of lava on the thickly peopled cities in the plains below, where Daniel's people dwell. This volcano is so terrific, that Moses saw it eight hundred years farther back; yet Daniel, though guided by an angel to see the LAST end of the indignation, does not once discern it. Why? Because his eye is filled with the fire and smoke which Antiochus raises in Jerusalem!!! I am not ridiculing the position you unfortunately occupy. It ridicules itself.

In our next we shall consider the question, "How long the vision?" But that inquiry need not be long.—Our premises being God's eternal truth, instead of Jewish fancies, the conclusions follow irresistibly that the END of Daniel's visions must be next year. May the Lord enable us to be ready for the GREAT DAY.

I remain, &c. N. Southard.

NO. VI.

Farewell to Antiochus.

Honored Sir: Before entering upon the remarkable measure of time in Daniel's vision, permit me to say that the hint you gave me respecting the interpretation of symbols, has opened a very interesting train of thought.

You ask me to picture to myself the animals which Daniel saw in his dream;—or, in other words, to dream the same dream myself. This, you say, is essential to a right understanding of the subject. You say, "*there must be a symmetry in the symbols;—a horn cannot be larger than the whole head and body of the goat. Therefore, the* HORN *cannot represent* Rome, *while the* GOAT *represents* Greece *or Macedonia.*"

This seems very plausible; but it is a very unsafe rule in "exegesis." Nothing is more unnatural than to see one ear of corn eat up another, or one cow devour another,—or to see a cake roll itself into a camp, and overturn a tent. You have read of such dreams, and found them instructive, if not symmetrical. There is nothing in the vision under consideration, to make it an exception to the general rule, that THE THINGS SEEN IN DREAMS ARE EXCEEDINGLY UNNATURAL. The following is Daniel's description of the wonderful feats of the horn, which has been so absurdly applied by the followers of Jewish and Popish commentators. (Dan. 8: 2.) "And out of one of them came forth a little HORN." [Did it *remain little*, and fixed in the head of the goat, as you seem to have fancied, in dreaming Daniel's dream over again? No.] "It waxed EXCEEDING GREAT towards the SOUTH and toward the EAST, and toward the pleasant land. And it waxed great EVEN TO [or against] THE HOST OF HEAVEN, and CAST DOWN some of the host and of THE STARS to the ground and STAMPED UPON THEM."

Now, I cannot possibly picture to myself a horn, exceeding great, driving furiously among the stars, casting them to the ground, and *stamping on them*, and fancy it a *little* horn quietly resting in the goat's head at the same time. .How could it stamp on the stars without feet—and great ones, too—like those of the beast which stamped the residue with the feet of it? The truth is, Daniel does not tell us that he saw the goat at all, after he saw this exceeding great horn.

The world has talked much about the doings of the little horn. Daniel does not say the *little* horn did any thing *except to grow*, till it became exceeding great. He then describes the acts of that GREAT HORN. To talk about the acts of the *little* horn, is about as consistent with Daniel's own account of his dream, as it would be to talk about the birds of the air lodging under the branches of a grain of mustard seed, because Christ says, "When it is sown, it GROWETH UP, and becometh greater than all herbs, and shooteth out GREAT BRANCHES, so that the fowls of the air may lodge under the shadow of it."

As you still seem determined to see nothing in the seventh or eighth chapters of Daniel too large for Antiochus to fill, let me suggest a few more of the absurdities you thus cherish, rather than embrace the view which conflicts with your ideas of the *symmetry of dreams*, but which agrees most accurately with Daniel's own account of his vision. In addition to the five absurdities, not one of which you have explained, please notice the

Sixth Absurdity. You narrow down to a very small affair, that of which the Spirit of Inspiration has taken SPECIAL pains to give us very LARGE views. It is called the 'little horn' merely to express the smallness of its beginning. Every succeeding word of the six long verses which describe this "wonderfully destructive" power, seems designed to impress us with a sense of its greatness. Dr. Apthorp, in his Illustrations of Prophecy, (p. 72,) lays down the following just rule. "IN DIVINE WRITINGS, IT IS INDISPENSABLE THAT A PROFUSION OF THE HIGHER FIGURES BE NOT EMPLOYED ON A DISPROPORTIONATE SUBJECT." You cannot apply such exalted language to Antiochus without breaking this plain rule.

Seventh Absurdity. The vision, according to *your* account of it, extends through 293 years, from the time when Persia was pushing all before it, and according to the angel's account, it reaches down to the LAST END of the indignation. After Daniel had seen it, he heard the question, "How long THE VISION?" or, as the learned Bishop Lowth translates it, "For how long a time shall the vision last?" Now, you resort to the absurdity of applying the answer to a *very small* PART of the vision.

Eighth Absurdity. You explain away one of the most direct references to Christ in the Old Testament. The power represented by this "exceeding great" horn shall "stand up against the PRINCE of Princes." In Daniel 11: 22, "the Prince of the covenant" evidently refers to the same glorious PERSON, who is there included among those that "shall be broken." Is it not strange work for Christian teachers to apply this to any one but Christ? He is "the PRINCE of Peace," "the PRINCE and Saviour," "the PRINCE of the kings of the earth, "Messiah the PRINCE," "your (Daniel's) PRINCE," "the GREAT PRINCE who standeth up for the children of thy people." Christ and the Apostles seem to have found predictions concerning his life, sufferings, and death, in "ALL the Scriptures," and all things written concerning Him in the law of Moses, the Prophets, and the Psalms, must be fulfilled.

The Roman power did literally fulfil a great many prophecies respecting Christ, in which we should not at first suspect the least reference to Him. Take for example, Ps. 22: 18, "They part my garments among them, they cast lots on my vesture." Now, is it not absurd to apply the predictions concerning the power which shall stand up against the Prince of princes, to a king who died 164 years before Christ was born, and thus leave Christ out of the prophecy! But, leaving out many other difficulties in your scheme, let us consider,

Finally, the contrast between the sufferings of the Jews under Antiochus, and their sufferings under the Romans. The Encyclopedia of Religious Knowledge, referring to the times of Antiochus, says: "Eighty thousand were killed, made captives, or sold on this occasion." Now read again, some of the glowing language with which the book of Daniel ends, and see if it can apply to the release of the Jews from Antiochus? "And at that time shall thy people be delivered, every one that is found written in the book. . . . . And they that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever. . . . . Blessed is he that waiteth and cometh to the thousand, three hundred and five and thirty days. . . Thou shalt rest, and STAND IN THY LOT at the end of the days." Can this "BLESSEDNESS," and "SHINING FOREVER," relate to the wretched condition of the corrupt Jews, after the death of Antiochus, "being released from one petty tyrant, to fall under another," and sinking rapidly in infidelity, till, when Christ came, "the light shined in DARKNESS, and the darkness comprehended it not," and He who knew the hearts, said to those whom the people considered their wisest and best men, "ye are of your father, the devil," and the people crowned their career of wickedness by crying out, at his crucifixion, "His blood be on us and on our children?"

Now, let us look at what came AFTER the events to which you apply the angel's prediction of the LAST END of the indignation. During three reigns *only*, were they even nominally independent. We here quote from the Encyclopedia of Religious Knowledge:

> "After the death of the widow of Janneus, who governed but nine years, the nation was almost ruined with civil broils. Sixty-six years before Christ, Aristobulus invited the Romans to assist him against Hircanus, his elder brother. The country was quickly reduced, and Jerusalem taken by force, and Pompey, and a number of his officers pushed their way into the sanctuary, if not into the Holy of Holies. Nine years after, Crassus, the Roman General, PILLAGED THE TEMPLE of its valuables. After Judea had, for more than thirty years, been a scene of RAVAGE and of BLOOD, and twenty-four of which, it had been oppressed by Herod the Great, Herod got himself installed in the kingdom . . . . . The sceptre was now wholly departed from Judah. . . . . At the destruction of Jerusalem, about ELEVEN HUNDRED THOUSAND Jews perished, and since that disastrous event, they have been scattered, contemned, persecuted, and ENSLAVED amongst all nations."
>
> "All history cannot furnish us with a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence, within; fire and sword, and all the terrors of war, without. Our Savior wept at the foresight of these calamities; and it is almost impossible for persons of any humanity to read the account without being affected. . . . At Cesarea, twenty thousand of the Jews were killed by the Syrians in their mutual broils. At Damascus, ten thousand unarmed Jews were killed; and at Bethshan, the heathen inhabitants caused their Jewish neighbors to assist them against their brethren, and then murdered thirteen thousand of these inhabitants. At Alexandria, the Jews murdered multitudes of the heathens, and were murdered in their turn to about fifty thousand. The Romans, under Vespasian, invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, Capernaum, &c., where Christ had been especially rejected, and murdered numbers of the inhabitants. At Jerusalem, the scene was most wretched of all. At the passover, when there might be two or three millions of people in the city, the Romans surrounded it with troops, trenches, and walls, that none might escape. The three different factions within, murdered one another. Titus, one of the most merciful generals that ever breathed, did all in his power to persuade them to an advantageous surrender, but they scorned every proposal. The multitudes of unburied carcasses corrupted the air, and produced a pestilence. The people fed on one another; and even ladies, it is said, broiled their sucking infants, and ate them. After a siege of six months, the city was taken. They murdered almost every Jew they met with. Titus was bent to save the temple, but could not: there were six thousand Jews, who had taken shelter in it, all burnt or murdered. The outcries of the Jews, when they saw it, were most dreadful: the whole city, except three towers and a small part of the wall, was razed to the ground, and the foundations of the temple and other places were ploughed up. Soon after the forts of Herodian and Macheron were taken, the garrison of Massada murdered themselves rather than surrender. At Jerusalem alone, it is said, one million one hundred thousand perished by sword, famine, and pestilence. In other places, we hear of two hundred and fifty thousand that were cut off, *besides* VAST NUMIERS sent into Egypt to labor as slaves. About fifty years after, the Jews murdered about five hundred thousand of the Roman subjects, for which they were severely punished by Trajan. About 130, one Barchocab pretended that he was the Messiah, and raised a Jewish army of two hundred thousand, who murdered all the heathens and Christians who came in their way; but he was defeated by Adrian's forces. In this war, it is said, about sixty thousand Jews were slain, and perished. Adrian built a city on mount Calvary, and erected a marble statue of swine over the gate that led to Bethlehem. No Jew was allowed to enter the city, or to look to it at a distance, under pain of death. . . . . In Spain, in 700, they were ordered to be enslaved. In the eighth and ninth centuries they were greatly derided and abused: in some places they were made to wear leathern girdles, and ride without stirrups on asses and mules. In France and Spain they were much insulted. In the tenth, eleventh, and twelfth centuries, their miseries rather increased: they were greatly persecuted in Egypt. Besides what they suffered in the East by the Turkish war and crusades, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere. In France, multitudes were burnt. In England, in 1020, they were banished; and at the coronation of Richard I., the mob fell upon them and murdered a great many of them. About one thousand five hundred of them were burnt in the palace in the city of York, which they set fire to themselves, after killing their wives and children. In the thirteenth and fourteenth centuries their condition was no better. In Egypt, Canaan, and Syria, the crusaders still harassed them. Provoked with their mad running after pretended Messiahs, Khalif Nasser scarcely left any of them alive in his dominions of Mesopotamia. In Persia, the Tartars murdered them in multitudes. In Spain, Ferdinand persecuted them furiously. About 1249, the terrible massacre of them at Toledo forced many to murder themselves, or change their religion. About 1253, many were murdered, and others banished from France; but in 1275 recalled. In 1320 and 1330, the crusades of the fanatic shepherds, who wasted the south of France, massacred them; besides fifteen hundred that were murdered on another occasion. In 1358, they were totally banished from France, since which few of them have entered that country. In 1291, King Edward expelled them from England, to the number of one hundred and sixty thousand. In the fifteenth, sixteenth, and seventeenth centuries, their misery continued. In Persia, they have been terribly used: from 1663 to 1666, the murder of them was so universal, that but a few of them escaped to Turkey. In Portugal and Spain, they have been miserably handled. About 1392, six or eight hundred thousand were banished from Spain; some were drowned in their passage to Africa: some died by hard usage; and many of their carcasses lay in the fields till the wild beasts devoured them.
>
> "The judgments which God has exercised upon this people are terrible, extending to the men, the religion, and the very land in which they dwell. The ceremonies essential to their religion can no more be observed: the ritual law, which cast a splendor on the national worship, and struck the pagans so much, that they sent their presents and their victims to Jerusalem, is absolutely fallen, for they have no temple, no altar, no sacrifices. Their land itself seems to lie under a never-ceasing curse."

Who can now believe that the persecution of the Jews by Antiochus, was the last end of the indignation; and that the Jew was "BLESSED," who "waited" till Antiochus' death, when all this series of horrors was yet to come?

I tremble in view of such absurd applications of the Scripture, and turn, with renewed relish to the consistent view, which teaches us that the end of the indignation will be when "the times of the Gentiles are fulfilled," and that Christ's glorious kingdom is just ready to be set up.

I remain, &c., N. Southard.

OUR CAUSE.

Believing, as we do, that time is short,—*very short*, and that the Son of Man will *soon* appear in the Clouds of heaven in power and great glory, to the joy of all them that *love* his appearing and kingdom, and to the dismay of all his enemies, who shall be consumed before him, we feel that we have no time to lose—therefore, although our means are limited, we commence this week a paper, to be issued weekly, double the size of the daily. We propose to publish a volume in three months, for FIFTY CENTS—in which we shall continue to lay the claims of this great subject before the people—warning them to be also ready, for "The coming of the Lord draweth nigh." It shall not be said that we have not lifted up the Warning Voice,—that we have not tried to raise the alarm—"Behold the Bridegroom cometh, go ye out to meet him."

LETTER TO DR. BROWNLEE.

The writer of the following does not hold views precisely like ours, but his reply to Dr. Brownlee is so able, that we take great pleasure in giving it to our readers. Does not the character of the opposition brought against us, afford strong presumption that we are advocating God's truth, concealed from the wise and prudent, but revealed unto babes?

DEAR DOCTOR: We read that when the Apostles commenced preaching the truth as it is in Jesus, "there stood up in the Council, at Jerusalem, a Pharisee named Gamaliel, a doctor of the law, had in reputation among all the people," who, while he rejected the doctrine taught, earnestly enjoined his hearers to refrain from *opposition* to it, "lest haply they might be found to fight against God."

Regarding you, sir, as eminently the antitype of this ancient D. D., I hoped that in your Sermon on Sabbath evening you would abate somewhat your characteristic pugnacity, and approach the discussion of the solemn and interesting subject announced with the gravity of a theologian, the courtesy of a gentleman, the candor of a Christian, and with reverential caution, at the least, not less than was manifested by the unbelieving Jew; but I was mistaken. Your discourse reminded me, rather, of one Diotrephes, who, as we read in John's third epistle, impelled by the "love of pre-eminence, was continually prating against his brethren with malicious words; and, not content with this, not only would not himself receive the brethren, but forbade them that would."

Bear with me now, my dear sir, while I briefly examine some of your positions, and the arguments by which you sustain them.

"The reign of Christ during the Millennium will not be a bodily reign, but a spiritual reign."

In support of this you ventured the remarkable assertion that "the doctrine of the bodily reign never was a doctrine of the Church, and never was embodied in any creed; the Church in general believed as I do." Now, Doctor, *supposing* that your bold assertion is correct, it proves nothing. Neither is the doctrine of a spiritual reign embodied in any creed; pray tell me, how do you account for this singular fact, if the Church "in general" believed as you do? If they did so believe, would they not have expressed this belief in their creeds? The fact is, the Church of late years has been about equally divided on this point; and thus, as a majority is requisite to establish a creed, Ecclesiastical Courts have been compelled to be neutral. This we know was the case with the Westminster Assembly, which framed the Confession of Faith of the Presbyterian Church.

Again, sir, your remark is not exactly correct, in point of fact. In the first and second centuries, before creeds were invented, when every man based his faith upon the Word of God without the aid of Councils, this doctrine was almost universally believed. This we know from the writings of the Fathers, who, though they are not authority as to what *should be* believed, are credible witnesses as to what *was* believed. We know also that the Nicene Council, (A. D. 325) which consisted of over 308 Bishops, in their Ecclesiastical Forms or Constitutions, thus spoke:

"The world was made meaner, or less perfect, providentially; for God foresaw that man would sin. Wherefore we expect new heavens and a new earth, according to the Holy Scriptures, at the appearance and kingdom of the Great God and our Saviour Jesus Christ. And then, as Daniel says, the Saints of the Most High shall take the Kingdom, and the Earth shall be pure, holy, the land of the living, not of the dead; which David, foreseeing by the eye of faith, cries out (Ps. xxvii. 13) 'I believe to see the good things of the Lord in the land of the living.' Our Saviour says, 'Happy are the meek, for they shall inherit the earth'"

Your next argument was—"The extravagance of some who hold this doctrine. Irving made the awful assertion that Jesus Christ was born into the world as corrupt as any other man." Well, does that prove that Christ will not reign upon the earth? Doctor, you are a Minister of the Gospel of Peace; you are also very belligerent; now, would it be legitimate for me to conclude from the latter fact, that the Bible inculcates strife? About as much so as is your conclusion from your premises.

"There is not a text in all the Bible on which this doctrine can be based, when it is justly, naturally, and according to the rules of exegesis, explained."

This is a very bold *assertion*, sir, and I regret that you did not see fit to cite some of the abundant texts upon which Millennarians rely, and give us *your* explanation of them. For instance, Dan. vii. 13, 14, and 21, 22, and 2 Thes. ii. 3—12, and 2 Tim. iv. 1. By these texts it appears that the Roman Empire, (to which all commentators admit the 4th beast refers,) in its last state, the Papacy, shall be destroyed at the coming of Christ, and that there shall be given to the Son of Man, "dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him;" that it shall be an "everlasting dominion," and that "his kingdom shall never be destroyed." The 4th beast is to be destroyed at Christ's coming; if he does not come until *after* the Millennium, then the beast lives *during* the Millennium, and surely that would be very strange.

Doctor, you should not be so positive. You speak with the complacent assurance of one who believes himself the sole proprietor of wisdom—as if there was no possibility of *your* being mistaken, evidently forgetting that an Apostle has said, "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know it." You should be a little more modest, and not announce your opinions with so much of the dogmatism of an oracle. If, sir, you will read the "Literalist," or "Spaulding on the Second Coming of Christ," or "Cox's Letters," or if you will read your Bible CANDIDLY in reference to this question, you will find that there are many texts which can mean nothing at all if they do not teach this doctrine.

"Christ comes to each one of us at death. 'Be ye also ready, for in such an hour as ye think not, the Son of Man cometh.'"

You were peculiarly unfortunate in the selection of a proof text. The passage referred to by you occurs in what is universally admitted to be a description of the judgment scene. The injunction is, to be continually watching for the coming of the Son of Man to judge the world. I particularly request the reader to look at the text in its connection. Now, will you tell me, Dr. Brownlee, how there can be any sort of propriety in the command to "be ready" and watch for the coming of Christ to judgment, if the author of the command at the same time assures us that at least 1000 years must elapse before his coming!

"Suppose he should come down during the Millennium, he could only be in one place at once, and the consequence would be that hundreds of thousands would start up in all parts of the world, and pursue their journey by land and water to see him; and suppose they should see him, there is nothing he could or would say to them, but what is already written in the Bible. If there is any thing, let it be proved. Think, too, what would be the state of the world! Family, civil, and political duties would be neglected, and all would be crowding to Jerusalem to see his glories—thus Jesus Christ would be chargeable with throwing his own world into confusion! Besides, we could never get within reach—there would be a dense population wedged in immovably—no person who once got there could get away again; there would be disease, famine, and pestilence!"

Why, Doctor!

Honestly, I pity you, sir! Your ignorance of the subject which you attempted to elucidate for your unsophisticated hearers, affords a deplorable illustration of theological quackery. It seems to me that you know not exactly what to say, and so, to eke out a discourse, introduced this burlesque. However, this is popular preaching. Frequently the suppressed titter could be heard, and occasionally, in the galleries, the laugh of approving scoffers.

You vauntingly exclaim, "Show me a text which says that Christ shall reign with his saints on the earth—if you can, that will settle the question. Observe the guarded language of Scripture—it says that they shall, reign with him, not he with them."

That is a nice criticism! Doctor, St. John was not a hair-splitting pettifogger, nor a carping theologian. He wrote with a decision and intention to be understood; and when he says the saints "shall reign with Christ a thousand years," he means just what he says. Tell me, if there is to be only one resurrection, righteous and wicked together, what did Paul mean when he said, "If by any means I might attain to the resurrection of the dead." Was he afraid that he would not be raised? What! when he knew that all would be raised, and at the same time, too? I might quote a score of texts, sir, but probably this one will keep you busy until we again hear from you.

"Departed saints on leaving this earth go to be with the Lord. Now, if Christ comes down and reigns on the earth, then the saints in departing to go to the Lord, go *from* where the Lord is, *to* where he is not. Or else they must be constrained to come back again to earth, and feed grossly with men."

What a droll idea! Why do they depart? Answer—Because the Lord is not here. But when he returns, "God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying—neither shall there be any more pain; for the former things are passed away."

One thing more, Doctor. Where do you find any thing in the Bible about the *diet* of the saints during the Millenium? When you expressed so much holy horror at the idea of the saints leaving heaven, had you forgotten that it is written, "Them also which sleep in Jesus will God bring with him!"

A word or two in reference to Mr. Miller.

You said—"He shows an amazing ignorance of the subject. He takes Daniel's visions of 2300 years, and, although there are several dates at any one of which the vision may have commenced, he selects one without assigning either rhyme or reason—nothing but his own arbitrary will. In this way I will prove to you that the world was destroyed in 1754, and again in 1762; and that it will be destroyed in 1843, and in 1847, and in 1866! Won't it be effectually demolished! [Laughter.] He blunders upon his dates without any reasons; he makes the 'little horn' refer to Antiochus, and he says that the Roman Empire is not destroyed yet! [Laughter.] Why, such ignorance would disgrace a school-boy." [Renewed laughter.]

Oh, Dr. Brownlee, you lack amazingly those fruits of the Spirit—"love, gentleness, meekness," &c.

> Behold a Christian!—and without the fires
> The founder of that name alone inspires—
> Though all accomplishment, all knowledge, meet
> To make the shining prodigy complete—
> Whoever boasts that name, behold a cheat!

You amused your hearers, sir, but let me ask you—Do you consider the coming of Christ to judge the world, and to execute vengeance upon his enemies, a proper subject for jesting? Excuse me if I speak plainly. I am the son of a Minister, and have never forgotten the parental injunction never to trifle about serious things. I confess, sir, I am grieved at the impiety, I am disgusted at the inconsistency, I suspect the sincerity, and I am amazed at the hardihood of those Ministers of the Gospel who make the momentous and solemn sentiments and scenes of Religion and Eternity themes for wit or sources of merriment.

> "Is this the path of sanctity? is this
> To stand a waymark in the road to bliss?"

EVERY STATEMENT WHICH YOU MADE IN REFERENCE TO MR. MILLER IS UNTRUE.

You said that he assigns for the selection of his data no reason but his own arbitrary will. You know, or you should have known that, on the contrary, many passages of his work are occupied with various arguments drawn from the Bible and history, designed to prove that there is propriety in the selection which he has made. If you have read what he has written, you must have known this, and if you did know it, the inference is very plain. If you have not read what he has written, you should have remembered that one wiser than Dr. Brownlee has said, "he that answereth a matter before he heareth it, it is folly and shame unto him."

You said he makes the "little horn" refer to Antiochus. Says Mr. Miller, p. 45, "This description agrees with the history of Rome, and CANNOT be applied to Antiochus, as some have supposed." If you did not know this, your ignorance is inexcusable—if you did, Prov. xxv. 18, "A man that beareth false witness against his neighbor is a maul," &c. Equally incorrect was the remark that he supposes the Roman Empire is not yet destroyed. To use the very courteous language in which you addressed Dr. Smith, "the thing was never dreamed of until you fabricated it and palmed it upon him." See Miller's Lectures.

In conclusion, sir, let me suggest for your consideration the following from the writings of St. Paul:

"I therefore beseech you that you walk worthy the vocation wherewith you are called with all lowliness and meekness; putting away lying, speak every man truth with his neighbor, for we are members one of another. Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace to the hearers. A bishop must be blameless—he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. In all things show thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned. Speak evil of no man; be not a brawler, but gentle, showing all meekness unto all men."

I am, sir, very respectfully, &c. J. A. G.

MARTIN LUTHER

Died in 1546, a little less than 300 years ago. He did not look for a Millennium before the judgment, and the following extract shows that he did not expect it would be far off.

MARTIN LUTHER'S OPINION.—"I am persuaded that verily the day of judgment is not far off; yea, will not be absent above 300 years longer; for God's world will decrease and be darkened, for want of TRUE shepherds, and servants of God. The voice will soon be heard, 'Behold, the Bridegroom cometh!' God neither will, nor can suffer this wicked world much longer, but must strike it with his judgments of the day of wrath, and punish the rejection of his word."

The three hundred years here spoken of, cannot extend beyond 1846.

For the Midnight Cry.

JONES' SHORT LECTURES.

NO. I.

"For as in Adam, all die, even so in Christ shall all be made alive.—1. Cor. 15 : 22.

By the preceding verse, it will be seen that the text is a prophecy of "the resurrection of the dead;" and it speaks of them and of their doom, in two classes, in the following order :

I. *The dead* "In Adam."—They must "all die," when they come forth to "the resurrection of damnation." They are not "in Christ," neither are they "new creatures," but are still out of Christ, natural men, and in old Adam, or in the fall of Adam still; and as such, they must be punished with "death," the "second death," instead of being rewarded with "life everlasting;" in "the resurrection of the dead, "The soul that sinneth" it shall die; "the wages of sin is death."—That the text thus teaches the final death of "all in Adam," or out of Christ, is further proved by the words immediately following the text. "Then cometh the end, when he [Christ] shall have delivered up the kingdom [not his own kingdom, but that of his enemies] to God, even the Father, then he shall have put down all rule, and all authority and power, for he must reign till he hath put all enemies under his feet." —1. Cor. 15 : 24. 25. Surely Christ's thus delivering "up the kingdom" putting down "all the rule, authority, and power of his enemies, and even putting them all under his feet, at the resurrection of the dead," is but an expanded explanation of what is meant in the text, by the "death, the second death of them all," who shall be found "in Adam," or out of Christ, when he shall come to judge and reward itvery man according to his works at the resurreceon of the dead.

II. *The dead* "In Christ."—They "shall all be made alive." They are *not* still in Adam, natural men, out of Christ. But they are converted to new creatures "*in* Christ." "If any man be in Christ, he is a new creature." "Blessed are the dead which die in the Lord," or "in Christ," for in the resurrection they shall not die, but live, when they shall come forth to the resurrection of life, "everlasting life, and shall never die." This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. "And they shall reign forever and ever in the New Jerusalem, which shall come down from God out of heaven upon the new earth," which is then to be erected when the first heaven and first earth shall be passed away, and there shall be no more sea, and when "the Lord my God shall come, and all the saints with thee."

Application.—Reader, art thou now "in Christ," a new creature by faith? And canst thou in heart rejoice in view of all these solemn realities at hand? And canst thou sincerely say unto the Lord, "Amen, even so, come Lord Jesus, come quickly." If so, then rejoice, rejoice, for thy redemption draweth nigh. Comfort the saints with those words, sound the alarm, and faithfully watch till he comes. But thou, ungodly reader, be entreated, turn to the Lord, repent *now*, escape for thy life, tarry not in all the plain. Escape to the Mount Zion, the heavenly Jerusalem. "For verily I say unto you, the time is short." Amen.

Brother George Storrs has been unexpectedly detained at Albany. He hopes to reach this city, in season to commence a course of lectures at Brooklyn, THIS [Saturday] evening.

Brother Silas Hawley has been earnestly requested to visit this city, and we hope he will arive early next week.

MR. HATFIELD'S LECTURE ON DANIEL.

Last Sabbath evening he lectured on the seventh of Daniel, having studied himself into the belief that the *fourth* beast "dreadful and terrible, and STRONG EHCEEDINGLY," which "DEVOURED the WHOLE EARTH," was *one* of the *fragments* of the Maoedonian power, represented by the *third beast!!!* But let him speak.

After explaining the three beasts, respecting which we agree, he said:

"Thus far all is plain; thus far, we have had a beaten path. We come now to a spot where many ways meet. What is represented by the fourth beast? Most commentators say this refers to the Roman empire, but the great mass of *Roman Catholic commentators*, (!) among whom are men of great learning, deny this. These, and all the early Jewish commentators refer it to the Syrian empires. Here dogmatism is most out of place. Least of all, does it become unlettered and unlearned men (I would speak respectfully) to settle the question as if there could be no doubt. . . . I will not say, as my reviewer has said, [applying the 4th beast to Rome.—Midnight Cry, Dec. 14] "It is so plain, that any child who has taken a few lessons in history must perceive it." Truly,

"A little learning is a dangerous thing," &c.

This reference to our unfortunate want of learning does not trouble us so much as it might, possibly, if we had not just read the preface to the Polyglott Bible, by the study of which we have gained almost all the little knowledge we possess on this subject.

Extract from page 5 of the Preface of the English Version of the Polyglott Bible.—"It were to be wished," says Bishop Horsley, "that no Bibles were printed without references. Particular diligence should be used in comparing the parallel texts of the Old and New Testaments" . . . "It is incredibla," he adds, "to any one who has not made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner, WITHOUT ANY OTHER COMMENTARY OR EXPOSITION THAN WHAT THE DIFFERENT PARTS OF THE SACRED VOLUME MUTUALLY FURNISH FOR EACH OTHER. Let the most illiterate Christian study them in this manner, and let him never cease to pray for the illumination of that Spirit by which these books were dictated, and the whole compass of abstruse philosophy, and recondite history, shall furnish no argument with which the perverse will of man shall be able to shake this learned Christian's faith." Horsley's Nine Sermons, p. 224—238.

Of this same Bishop Horsley, the Biographical Dictionary says, "His mind, it may be said, grasped ALL THE LEARNING of the ancient and modern world."

When I see learned men following Roman Catholic and Jewish commentators, in explaining away a most striking reference to the Papal power, and the *judgment to come*, in which Christ shall destroy that power by the brightness of his coming, I am happily contented with my ignorance of such commentators, and the learned languages in which they wrote.

A NEIGHBORLY NOTICE.

"The Millerites have started a daily paper in New York city, called the "Midnight Cry" which we observe is edited by Lorenzo Dow Fleming, one of our acquaintances of other days. We are sorry he will endeavor to humbug the public with so rich a joke as the destruction of the world, but we hope he will send us his paper in exchange."

The above, we find in the (Ohio) "Green County Torch-Light." Who the editor is, our memory does not serve us. Will he tell us? If he is certain the views we advocate are a "HUMBUG" in fact, why does he wish to be humbugged by us. He cannot have spoken as he has with *propriety*, unless he has examined the claims of this subject, and is thus convinced that it *is all a "humbug."* If this is the case, why does he ask an exchange? If he has not examined the subject, why does he pronounce upon it as he has? We shall send him something on this great question, and will he not do us, and the public the favor of laying our reasons for such an expectation before his readers, who, we doubt not, are capable of judging in such matters for themselves? We suggest to the "Torch-Light" that probably he cannot interest his readers more, or to a better purpose, for a few weeks to come, than by devoting two or three columns of his sheet, weekly to this subject. If our views are correct, as we are forced to believe, it is imperative that his readers should be told of it. If they are not correct, it will do them no injury to read what we have to offer touching them. Will he give us a hearing? Please say.

LETTER SHEETS.—Those who believe in Christ's near coming, should write all their letters on sheets containing the "Chronological Chart," or the "Rules of Interpretation." All letters should be sealed with the monitory wafers, by which a letter may be sealed much more conveniently than with ordinary wafers. Each one of them carries an impressive sermon on the outside of it, in the shape of some text, like the following :

"Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book."—Rev. xxii. 7.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14.

"For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."—Phil. iii. 20.

"Who will change our vile body, that it may be fashioned like unto his glorious body."—Phil. iii. 21.

"That he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish."—Eph v. 27.

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation"—Heb. ix. 28.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment."—2 Peter iii. 7.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness."—2 Peter iii. 11.

In this way, our letters, as they go, PREACH, and the Lord may bless their testimony.

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We are assured that from seventy-five to one hundred persons have submitted to Christ, since the lectures on Christ's near coming commenced at Williamsburgh.

For the Midnight Cry.

THE HEALING FOUNTAIN.

"There is a fountain opened in the house of David, for sin and for all uncleanness."

There is a fountain deep and wide,
It gushes from Immanuel's side;
So pure, so holy, and so clean,
That all who wash are saved from sin.

This fount so sacred, is not small,
Confined to none, 'tis free for all,
The *guilty, sinsick, wounded* soul,
May just step in, and be made whole.

So efficacious are its streams,
That *all* the fallen it redeems;
None need despair, the worst may come,
And in this fountain find there's room.

O, have ye all these waters tried,
And washed you in their crimson tide?
If not, come in this fountain lave,
And live for him who died to save.

"His banner soon will be unfurled,
Then he will come to judge the world;"
And if we from our sins are freed,
O then we shall be saved indeed.

Williamsburg, L. I. L. N. C.

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IN NEW YORK.

The subscriber has opened a room at *the Brick Church Chapel, No 36 Park Row, up stairs*, where he will keep constantly on hand a full supply of all the Second Advent publications, wholesale and retail; where he is also publishing the "Signs of the Times"—weekly—(located in Boston) and "The Midnight Cry." Those from the country who may wish to procure publications on this subject, will find a great variety and a full supply at all times at this office. J. V. HIMES.

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OFFICE.

THE MIDNIGHT CRY!

Volume II. NEW-YORK, FRIDAY, DECEMBER 30, 1842. **Number 2.**

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. PRICE FOUR CENTS.

THE MIDNIGHT CRY—WEEKLY.

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AN EXAMINATION OF PRESIDENT MAHAN'S SERMON ON THE MILLENNIUM.

BY L. D. FLEMING.

The subject of the Second Coming of our blessed Saviour, is one of vital and inexpressible interest. No subject, perhaps, has stronger claims upon our attention, or is more deserving of deliberate and prayerful investigation than this. Such being the case, it always gives me pleasure to hear the subject carefully investigated, having as the paramount object in view, the naked truth; for truth suffers nothing from investigation.

If the views which many of the Zion of God, now *confidently* entertain on the Second Advent be correct, the administration of opiates, as offered from the pulpit and press by its opponents, will be attended with *fearful consequences.* If all were familiar with the subject, or with the testimony of Scripture on the subject, there would be no need of animadverting upon the remarks of any of its opponents. But there is a great proneness in the human mind to believe what we are anxious to *have* true, on very feeble testimony; and to men generally, "he that is *first* in his own cause, *seemeth* just; but his neighbor cometh and searcheth him." Prov. xviii. 17. We are poorly prepared to judge of the merits of a subject, by hearing it opposed. Yet thousands judge of the merits of a subject upon no other evidence.

But without further preliminaries, I will hasten to the object of this Essay. The reasons I offer for taking notice of Professor Mahan's discourse on the Millennium, are 1st.—The unutterable importance of the subject. 2d.—Our views in some respects were misrepresented. 3d.—His views are believed to be unscriptural in some respects, and perfectly vulnerable. 4th,—And not the least inducement for me to examine his sermon, is the fact that he is a man of acknowledged ability, especially as a theological student. If such a man cannot sustain a peculiar theory, it is a strong evidence of its fallacy.

Although I have in my possession full notes taken down as the sermon was delivered, my present object will only be to take notice of those points that have a peculiar bearing upon the subject at issue.

The Professor's *first* proposition was, *to show what he understood the millennium to be,* viz. "the triumph of the Church for one thousand years—when the Church will be in an entire state of sanctification; which state will be what is called the First Resurrection, when all shall know the Lord from the least to the greatest, and none shall have occasion to say to his neighbor, or to his brother, know ye the Lord?—when the sins of Israel shall be sought for and shall not be found—when *every thing* shall be sanctified to the Lord, not only all people, but even the pots in Israel, and the bells upon the horses—when the Sun shall no more be needed to give light by day, or the Moon by night, but the Lord shall be to them an everlasting light—when the people shall *all* be righteous, and inherit the land forever."

The following passages were quoted as teaching the above doctrine:—Jer. xxxi. 31. and 1. 20; Zec. xiv. 20, 21; Isaiah lx. 19, 20, and Rev. xx. 4, 5.

Now, if I have properly apprehended the Professor, the doctrine he labored to teach is, that the whole world will be converted so perfectly, that there will be no need for any say to others, "know ye the Lord, for all shall know him," and be subject to the Gospel of the grace of God. That so perfect will be the state of the world, that wickedness shall not be found. And such a state of things is to continue for at least one thousand years before the end of the world or the Second Coming of Christ.

The query now arises, are we authorized, from the Living Oracles—the Word of God, to expect such an event previous to "the glorious appearing of the Great God, and our Saviour Jesus Christ," who will "be revealed from heaven in flaming fire." To settle this question, I shall now call the attention of the reader to the declarations of Christ himself. It is rather strange that neither Christ nor his Apostles made any allusion to the doctrine of a millennium to precede his Second Coming, if such an event is to take place. But so far from intimating any such thing, as that righteousness should fill the whole earth before the Second Advent, the contrary is constantly presented.

Christ says, alluding to his Second Coming—"As it was in the days of Noah, so shall it be at the Coming of the Son of Man." Now, was it a day of millennial peace and glory when the flood came and swept all from the face of the earth but eight souls? Our Saviour says, Matt. 13th chap. "THE *harvest is the end of the world,*" "*Let the* TARES *and the* WHEAT *grow together until the harvest.*" "The *tares* are the children of the wicked one, and the *wheat,* the children of the kingdom." Here, so far from all being righteous for a thousand years before the coming of Christ, the Saviour himself declares that the righteous and the wicked are to grow together, or dwell on the earth together, until the end of the world. "But," it may be inquired, "do not the passages referred to above, as quoted by President Mahan, refer to a Millennium, and prove his views of the subject correct?" If so, there is evidently an incongruity between Christ and the Prophets. But those passages evidently refer to the millennial glory of the resurrection state.—See Jer. xxxi. 24—"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall *all* know me, &c,—and I will remember their sins no more." Now, in the state alluded to by the Prophet, *all* are to know the Lord, from the least to the greatest. Not only so, but their sins and iniquities are to be remembered no more. Christ says the wicked are to dwell with the righteous till the end of the world, but the time to which the Prophet refers, is when *all*—ALL—shall know the Lord, and when there shall be no wicked. And God says, of them, he will *no more* remember their sins. Then I conclude that the Army of Gog and Magog will not be gathered out of the millennial subjects. Jer. 1. 20.—"In those days, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none." The Prophet here must allude to a time subsequent to the end of the world in its present organization, for the "tares and the wheat are to grow together to the end of the world." But wickedness is not to be found in the time which the Prophet has in view. Isa. lx. 19–21. Here the Prophet speaks of a state where the inhabitants will not need the light of the Sun or Moon, and where the people also shall ALL be righteous, and shall inherit the land FOREVER. To what can this refer but to the resurrection state—the personal reign of Christ? This, *no doubt,* was what the Prophet had in view. This is evident by comparing the above quotation with Rev. xxi. 23—27. The Prophet and the Revelator use almost the same language, and *undoubtedly* refer to the *same* event. Mr. M. admitted that the Revelator referred to the resurrection state, or heaven; but he said Isaiah alluded to the Millennium before the resurrection. By what authority he made this distinction, he did not tell us; we have only his word for it.

I shall now proceed to notice those points in which Mr. M. admitted that those whose views he was opposing, were correct, and with which he agreed. He says: "The calculations of those brethren are correct. I admit that the 2,300 days and 1,335 days terminate in A. D. 1843." Again, he says: "Now the calculations of our beloved brother Fitch *are correct,* but his inferences are wrong." In admitting the correctness of our calculations on the prophetic days of Daniel and John, Mr. M. has yielded to us nearly the whole ground. This point established, we consider our premises invulnerable, for at the end of the days Daniel is to stand in his lot, i. e. be raised. See Daniel xii. 12, 13. But now for the evidence presented by him to show that the "inferences are wrong." He says: "Their theory is, that the resurrection of the righteous is to take place at the commencement of the Millennium, which they call the first resurrection." This statement of our views is correct. But the first resurrection, as viewed by Professor M. is simply a sanctified state of the church in its present temporal, moral state. The Millennium and the first resurrection are with him one and the same thing. We will now appeal to the Sure Word. Rev. xx. 4—6—"And I saw the souls of them that were beheaded, for the witness of Jesus, and for the Word of God, &c. &c., and they lived and reigned with Christ a thousand years; but the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Now, says Mr. M. "The beheaded, &c. here spoken of, living and reigning with Christ a thousand years, means nothing about the resurrection of the body, but the first resurrection is simply their living and reigning with Christ." Here I confess I am at a loss to understand the Professor. If he refers to the souls of them that were beheaded, then his remarks imply that those SOULS were DEAD; and the Millennium is a resurrection of *dead souls,* and not bodies. Does he believe that the soul dies? This certainly looks hard that way. Or, perhaps he means, as part in the *first resurrection*, for on such the *second death* shall have *no* power." This implies that it will have power on all others, for all who do not have part in the first resurrection. are to be cast into the lake of fire, which is the second death. Mr. M. admits that verses 12 and 13 refer to the resurrection of the body. Now, it is evident that the subject is the same in both places. The Revelator commences the chapter by taking a prospective view of a particular line of events that lead clear down to the end of the thousand years, when the destiny of all shall have been executed. This is evident from verse 10, for that places Satan in his eternal state. With verse 11, John commences back again, and follows down another line of events to the some point. This is a common mode with the inspired penman. Christ, in the 24th of Matthew, glances over his subject in the same manner, no less than three times.

From some of the Professor's remarks I inferred, and am not alone in the inference, that he thinks the Millennium has commenced already. That is, entire sanctification has commenced in the church, and when all the church, or all the world shall be sanctified, that will be the first resurrection, the Millennium perfected. While dwelling on this point, he says—"A few days since, the Editor of *Zion's Watchman* said to me, 'Brother Mahan, the Millennium has already commenced, so far as you and I are concerned.' Yes, all that are sanctified, breathe the spirit of the Millennium."

Well, now, by adopting this logic of Mr. M., I can prove that the Millennium commenced more than 1800 years ago. Paul and the other Apostles were undoubtedly as entirely sanctified as any are in modern times, and also Enoch, who walked with God 300 years. I would ask, then, on this hypothesis, who knows but that the Millennium is now in its height?

Mr. M misrepresented our views on the judgment, but it was undoubtedly from a misapprehension of them. Judgment, though passed before, will evidently not be executed on the wicked, till after the thousand years are finished. Rev. xx. 12, "And the *dead* were judged," &c., not in their resurrection bodies, but the DEAD *as such*. Then, in the next verse, John speaks of the resurrection of the dead, or of their being given up by the sea, death and hell, and of the execution of judgment upon them.

Again, Mr. M. argues that there will be but one literal resurrection. Although there is hardly a subject more clearly revealed in the scriptures than the doctrine of two distinct resurrections, first of the just and second of the unjust, yet all those who oppose the doctrine of the Second Advent of Christ at hand, are driven to the necessity of arguing that there is to be but one resurrection. A distinction is constantly kept up by Christ and the Apostles, viz.; "The resurrection of life and the resurrection of damnation"—"of the just and of the unjust." They shall come forth, "every man in his own order, Christ the first fruits, and afterwards they that *are Christ's at his coming*." This implies that none of the wicked will be raised when Christ comes. Paul says to the Thessalonians, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise *first*." He does not say the DEAD shall rise first, as would have been natural, if ALL the dead were to be raised together, but "the *dead in Christ* shall rise *first*. But the revelator unequivocally settles this point, when he says, "Blessed and holy is he who hath part in the first resurrection; on such the second death hath no power." This, then, must refer to the literal resurrection of the whole Israel of God, who have died, for none but such as have part in the first resurrection, can escape the second death.

I shall now proceed to show, in a few general remarks, some of the difficulties in the way of what I must call, for the want of a better name, a Temporal Millennium, i. e. such a Millennium as advocated by President Mahan. Before proceeding further, however, I would here take occasion to say, that the kindness with which he treated those who differ from him, was worthy of the man and his profession. He used none of the harshness that has characterised the course of some others.

1. The prevailing view of the Millennium is opposed to the analogy of faith. Contrast the life and sufferings of our Lord, who lived an example in suffering, as well as moral excellence. I say, contrast it with the cloudless journey, which many of the church anticipate through the Millennial reign. The Apostle says, "If we suffer with him, we shall also be glorified together." But modern Millennists say, "we shall not suffer in the Millennial state, and yet shall be glorified with Christ." Can we reign with him with whom we have not suffered? Can we attain immortal glory and not go the way our Lord bade? Such are thieves and robbers. He suffered, leaving us an example that we should suffer. Faith follows the Saviour through tribulation to the cross—but modern notions teach, that for a whole Millennium, 1000 years, we shall sail along on flowery beds of ease, without a trial, a conflict, a piercing thorn or a temptation. How unlike the way our Lord went! Is the servant above his Lord? He was tempted, afflicted, despised, buffetted, and put to an ignominious death—shall his servants be exempt from all this?

2. It is opposed to faith. Faith is a holy reliance on the divine promises—hence it waits the coming of the Lord—it endures, as seeing him who is invisible. It climbs the ladder Jacob saw. We walk by faith, not by sight. Now of what possible use can faith be in the Millennium?—it will be swallowed up in vision. There will be no enemies there. What! shall we want the shield of faith when every foe is vanquished? As necessary would it be to go in the warrior's panoply, to mingle in the circle of the dearest friends. "The trial of our faith is more precious than that of gold." Will there be trials in the Millennium? A word to the wise is sufficient.

3. It is opposed to the gospel. The gospel was designed and adapted to a life of trials and conflicts, and not to a Millennial state. Hence, when the Millennium comes, the gospel must end. Through much tribulation must we enter the kingdom of heaven. The gospel cheers and comforts men in their trials and afflictions, but it will not be needed in the Millennium, for there will be no affliction. The gospel teaches us to "come out from the world," that "in the world we shall have tribulation," &c. &c. Will such instructions be needed in the Millennium? Again, we are told of the saved, "these are they who have come up through *great tribulation*, and washed their robes and made them white in the blood of the Lamb." It cannot be so said of those who should be born and trained in the Millennium.

4. It is opposed to the leading doctrines of the New Testament. Our Saviour says, "the harvest is the end of the world," and "let the tares and the wheat both grow together until the harvest." "The tares are the children of the wicked one, and the wheat is the children of the kingdom." "As it was in the days of Noah, so shall it be at the coming of the Son of man." Was it a day of Millennial glory when the flood came? If not, we cannot expect a Millennium to precede the Second glorious and Personal Advent of our Lord.

But again, if we are to have a Millennium *before* the second coming of Christ, it must be infested with the beast, (Popery,) and the false prophet, (Mohamedanism or infidelity,) for according to prophecy, they are to continue till the second coming of the Lord—for they are to be consumed by the breath of his mouth, and destroyed by the brightness of his COMING. Are Popery, Infidelity and Mohamedanism, to have a being through the thousand years of Millennial glory? Who knows, then, but that we are now living in the very zenith of that promised day?

5. We will now make a little contrast between the spirit of prophecy and the expectations of the church.

Christ.—"When the Son of Man cometh, shall he find faith on the earth?"

Church.—Faith, yes: it will so abound that the knowledge of the Lord shall cover the earth as the waters cover the sea."

Christ.—"As it was in the days of Noah, so shall it be at the coming of the Son of Man."

Church.—"Not so, for then all men shall know the Lord from the least to the greatest."

Christ.—"Likewise, also, as it was in the days of Lot, even so shall it be when the Son of Man shall be revealed."

Church.—"When the son of Man comes, the whole world shall have been converted."

Christ.—"The harvest is the end of the world. Let the tares and the wheat grow together till the harvest. The tares are the children of the wicked one, and the wheat the children of the kingdom."

Church.—"We are to expect a thousand years of millennial glory before the end of the world, in which there shall be no tares, 'for all shall be righteous, for iniquity shall be sought for, and it shall not be found.'"

Apostle.—"Through much tribulation we must enter into the kingdom of God."

Church.—"For a thousand years we shall have no tribulations—no tempting devil—no crosses, nor a dog to move his tongue."

Apostle.—"There shall be scoffers in the last days, saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning."

Church.—"In the glory of the last days, holiness to the Lord shall dwell on every tongue, for *all* shall sing the high praises of God. Hence there can be no scoffers."

How do these statements harmonize? At the coming of Christ will the earth be covered with that wide-spread ungodliness, that was upon it in the days of Noah and Lot? According to prophecy it will. "There will be scoffers, saying, where is the promise of his coming, for all things continue as they were from the beginning." It is evident from this passage that the subject is to be agitated in the last days, or scoffers would not say, "Where is the promise of his coming?" They shall not know until that awful day bursts upon them, "for it shall come upon them as a thief in the night."

Now, if the Millennium is to precede the coming of our Lord, it cannot come unawares, as Christ has intimated. If there is to be a thousand years of peace and universal righteousness, at the close of which there will be a little falling away, by course all will be looking for the near and speedy approach of the Saviour. Hence, it cannot be unexpected or come as a thief in the night. But how evident it is, that the ordinary views on this subject are preparing the world to have the coming of Christ in an especial manner, overtake them as a thief in the night. The church and the world are falling into a moral stupor, under the influence of this opiate. Reader, look well to this matter, lest that day overtake *you* as a thief in the night.

6. The destruction of anti-christ is particularly connected with the coming of Christ. See 2d Thess. ii. 8. Speaking of "that wicked" man of sin, the Apostle says, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. If any doubt whether this passage refers to Christ's Second Coming, let them look back to the first chapter, 7th, 8th, 9th, and 10th verses, and attend to the connection, and they must be satisfied.

"But," says the objector, "who is Satan to deceive? where is he to raise his army, Gog and Magog?" When Satan is loosed out of his prison, and all the ungodly raised up, he commences his deception, and would persuade them that they can go up and vanquish the Holy City—the New Jerusalem, which John saw come down from God out of heaven, (see Rev. xxi, 1, 2,) and which was of course on the new earth during the "one thousand years." And Gog and Magog, with Satan at their head, (see Rev. xx. 9,) "encompassed *the camp of the saints about*, and THE BELOVED CITY." Now, if the beloved city were not on earth during the "one thousand years," how could Satan be represented as going up with the ungodly to encompass it about? The army of Gog and Magog are represented as coming up on the breadth of the earth, from whence they must have been raised up, (see Malachi iv. 3,) and their number is as the sands of the sea. Now I ask, after "one thousand years" of Millennial glory, are we to expect such an apostacy among those who have been esteemed the Zion of God as will be necessary to constitute this great army? Then, the "one thousand years" of triumph will not be so much of a triumph after all. The wiles of Satan will not be thwarted, even in the Millennium. According to modern notions, Satan will reap a rich harvest, at the very time when the church is so fondly anticipating her most glorious times on earth—for he must gather an army from the subjects of the Millennium, the number of whom will be as the sand of the sea. But let the Israel of God be comforted. It is not so. Glorious things are spoken of thee, O Zion, city of the living God. See Isaiah xxiv. 23; lx. 18—21; Ezek. xxxviii, 10—12: and xviii, 22. Thy king shall soon come unto thee. "And when Christ who is our life shall appear, then shall we also appear with him in glory." This glorious hope has been the comfort of the church from the beginning. To the establishment of the Messiah's everlasting kingdom has she looked for the consummation of her sufferings and her joys. The commencement of the "thousand years" is the beginning of the saint's everlasting rest.

We have only to refer to the writings of the most distinguished fathers in the church, in the 1st, 2nd, and 3rd centuries, &c. to learn that they were believers in the pre-Millennial advent of our Lord. To this end, I might refer to JUSTIN MARTYR, IRENEUS, TERTULLIAN, ORIGEN and others, and make quotations from them, but my limits will not allow.

It is very often objected, that if Christ should come as the world now is, millions of the inhabitants of the earth would be unprepared to meet him. But these objectors seem to forget that if he does *not* come, millions will die in their sins, and be just as much unprepared for the coming of Christ and the judgment when it *does* come, as they are now. They seem to think it an *awful thing* for Christ to come and find the world so unprepared as it evidently now is, and yet they expect that these multitudes will die, and in the judgment of the great day be found just as unprepared as they now are. Now, I would ask, where is the difference whether Christ comes soon, and finds the world as it now is, or whether he finds it in the same moral condition, a thousand or ten thousand years hence? Is the latter any less awful than the former? I simply make these suggestions for the reflection of these objectors. They open an important field of thought, but I have not room to follow out the subject in detail.

DANIEL WHITBY, D. D., who died A. D. 1726, aged 88, was the first of those who taught the doctrine of the Millennium as now generally believed. See his treatise at the end of his commentary on the epistles, in which he says he "differs from the ancient Millennaries." It is less than two centuries since the doctrine of the Millennium, or a thousand years of universal peace and prosperity, previous to the personal coming of Christ, began to be taught. In evidence of this, there is not a creed to be found containing the doctrine.—And still further, almost every creed now extant, among which I will mention the Presbyterian, Dutch Reformed, Episcopalian, Methodist, &c. &c. all of which, impliedly at least, give the same view of the subject as vindicated in this work. They contain nothing of a Millennium, to precede the coming of Christ, either expressed or implied. Hence, the doctrine of the Millennium as now taught, is of very modern date.

If, then, the Second Advent of Christ is to be *pre-millennial*, one great objection to his very near approach is exterminated. How, then, should we fly to the word of God, and carefully and prayerfully, look for the tokens of his speedy coming? It is possible that we stand on the very eve of that awful event. O solemn thought!—amazing event! Such a period *will* come; the mystery of God *will* be finished; the day of grace *will* end; the door of mercy *will* be closed, for God's spirit will not always strive with men. O Reader, are you ready? Should you love that appearing? Are you of them who "believe in *that* day?" Beware lest that day overtake you as a thief in the night, when, if unprepared, "you shall not escape."

THE MIDNIGHT CRY.

FRIDAY, DECEMBER 30, 1842.

A NEW YEAR.

Let us enter upon it with the full persuasion that we shall not see another before we see the Son of Man coming in the clouds of heaven, to reward every one according to his works. "The end of all things is at hand; be ye therefore sober, and watch unto prayer."

SUPPORT OF THIS PAPER.

The weekly "Midnight Cry" was commenced, as we announced in our daily, for three months only, at the low price of 50 cents. We need 2000 subscribers *immediately* in order to sustain it well. Those who send the money with their orders, will be furnished with the full amount, either in the paper or other publications, if we should be prevented from completing the volume.

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See the catalogue on the last page. Let these publications be scattered while the Lord is giving us time to labor, and while we can, by any justifiable sacrifice, obtain the means. One brother ordered $32 worth of publications lately, to give away in this country, and send to Europe.

BRO. JOHN DOWLING AGAIN.

The friends of the doctrine of peace and safety are laboring very industriously in the city of NEWARK to circulate "Dowling's Reply to Miller." We have no fear of the result, if people will only hear both sides of the subject. Mr. J. Litch, it will be remembered, has written a triumphant reply, in which he has shown the perfect fallacy of Mr. D.'s arguments. Those who love the truth above every thing beside, will undoubtedly want to hear both sides and then judge. Litch's Refutation of Dowling's Reply to Miller can be obtained in Newark at 26 Walnut street and No. 1 Commerce street. Also at this office.

BROTHER STORRS is now lecturing at Brooklyn. On Monday evening next, he commences a course of lectures at Harlaem.

BRO. WHITING, who lectured at the corner of Catharine and Madison streets last Sabbath, has engaged to commence a course of lectures on Daniel, in the Baptist church in Williamsburgh, next Sabbath evening, to continue each evening in the week, till he has given a full view of the prophecies of Daniel.

CRUDEN'S CONCORDANCE.

Those who have not used this concordance should lose no time in obtaining one, if possible, especially if they have occasion to speak in public on the Bible. It enables a person to make the Scripture its own expositor, by tracing every word through the whole Bible, and ascertaining its meaning from the connection. It was by the use of this Concordance that Brother Miller was first led to embrace his present views on the coming of Christ.

WHAT A LOGICIAN.

"Mr. B., I understand you are a believer in Miller's doctrine,—that Christ will come in A. D. 1843."

"I don't know, Mr. C., why you should call it Mr. Miller's doctrine. I believe the Bible doctrine of Christ's second personal coming; and I think too, that the event will take place in 1843. I do not entertain these views either, without good evidence."

"Well, Mr. B., the doctrine *can't be true*, for God never made any thing without having it serve some useful purpose. And there's my turnpike, has never been of any use to me yet. And only think, the railroad enterprise has but just got into operation. It can't be possible that God will put a sudden stop to all these things now."

Such, I understand, are the objections raised by a gentleman in Newark, N. J., who, I think, is a professor of religion, and is, or has been, a member of the State Legislature. What a logician!! Perhaps he forgot that God made neither the railroad nor *his turnpike*, and therefore has no particular purposes to subserve by them. The dividend of this man's turnpike evidently has had a higher place in his affections than an *inheritance* among the saints in light. O! how the affections of a multitude of professors are wedded to a sin-cursed earth. Will such persons *love* the appearing of Christ?

PROPHECY FULFILLED.

"There shall come in the last days scoffers, walking after their own lusts, and saying where is the promise of his coming? for since the fathers fell asleep *all things continue as they were from the beginning of the creation*."—2 Peter iii.

We had, in the Universalist church in Newark, a few evenings since, a most signal fulfilment of the above prophecy. The gentleman who holds forth most emphatically the doctrine of "*Peace and Safety*" there, seems somewhat alarmed; or at least takes great pains to prescribe anodynes to his hearers of late, lest they should be alarmed.

On the occasion above referred to, in opposing us on the signs of the last days, such as the darkening of the sun, pillars of fire and smoke, the falling of the stars, &c., he said, "*these* could not be signs, for such things had *always* happened from the creation of the world, and all things continue as they ever have been." Now if such preaching is not a literal fulfilment of the above prophecy, we know not how it can be fulfilled. If it *is*, then are we living in the last times. Oh! that the people would be wise, and open their eyes to see how strikingly God is admonishing them.

The fact is, these phenomena *have not* always existed; they are comparatively of modern date, for no record is made of them by ancient historians.

THE TWO CALLS.—*Impenitent reader*, there is a call for you. "Let the wicked forsake his way, and unrighteous man his thoughts: and let him return to the Lord, and he will have mercy upon him, and to our God and he will abundantly pardon him." Isa. xxxv. 7.

Distressed Sinner, there is a call for you. "Come unto me ALL YE that labor, and are heavy laden, and I WILL GIVE YOU REST. Him that cometh unto me, I will IN NO WISE cast out."

If you refuse these calls, there is yet another, which shall fill you with horror. It is the call to judgment, which will soon be heard. Embrace the first calls now and the last shall fill you with joy unspeakable, and full of glory.

LETTERS TO EDWIN F. HATFIELD.

NO. VII.

Honored Sir,—In considering the vision of the ram with two horns, the goat with one horn, the four horns, and the exceeding great horn, we have happily found a smooth path, conducting us through a field in which Daniel had been favored with two important views before, and in which he now sees the power. of which he had first been told "it should BREAK IN PIECES AND BRUISE," (Dan. ii. 40,) and again, it "devoured, BRAKE IN PIECES, and STAMPED the residue with his feet," which was explained to mean that "the FOURTH KINGDOM shall devour the WHOLE EARTH, and shall tread it down and BREAK IT IN PIECES." In the eighth chapter, he sees, that this power "cast down some of the host and the stars to the ground, and STAMPED UPON THEM . . . it cast down the truth to the ground: and it PRACTISED and PROSPERED." Of this power, the angel said: "He shall DESTROY WONDERFULLY, and shall prosper and practise, and shall DESTROY the mighty and holy people. He shall also stand up against the **PRINCE OF PRINCES**."

Against the irresistible proofs that this is the Roman power, I have not, as yet, heard of your offering any argument, except that it does not harmonize with your ideas of the *symmetry of dreams*, and, you have so strong a predilection for Antiochus, misnamed Epiphanes, that you will not let go of the "vile" tributary, even though your hands may be torn by the rough points of a dozen absurdities, while you cling to him. Surely, *you* need not be much disturbed by an incongruity in symbols, when you can understand the Syrian power to be represented, first, by *one quarter* of the heads given to the Macedonian leopard, and then, in the *same* vision by a *whole beast*, more dreadful and terrible, than the lion, bear, or leopard—having ten horns, iron teeth, and nails of brass, and afterwards find the same power in *one* of the four horns of a goat!

As to your unsupported *assertion* that horns, in this vision, always represent individuals and not kingdoms, I shall reply by the well-grounded *assertion* of Sir Isaac Newton: "A horn of a beast is NEVER TAKEN FOR A SINGLE PERSON. It ALWAYS signifies a new KINGDOM." The two horns of the ram represent the Median and Persian LINES of kings,—not merely Darius and Cyrus. The goat, which you agree with the angel in saying, represents Grecia or Macedonia, BRAKE these two horns, that is, destroyed the Medo-Persian power—after Darius and Cyrus had long mouldered in their graves. You are, yourself, obliged to understand one of the goat's four horns, as representing the Syrian LINE of kings, for Antiochus did not spring directly from the first individual in that line.

One consideration remains as yet unnoticed. The power in question takes away the daily, to set up the abomination that maketh desolate.* Now, I know not how any learned criticism of Professor Stuart, can explain away the striking language of Christ, uttered 297 years after Antiochus was dead. "When ye SHALL SEE the abomination of desolation spoken of by Daniel the prophet," &c. Christ here undeniably refers to the Roman power, and he teaches me to "understand" that Daniel spoke of it also.

The question now comes up, "How long the vision?" The answer is given by a "Wonderful numberer," as the word is rendered in the margin, who says: "Unto two thousand and three hundred days—then shall the sanctuary be cleansed."

I am happy to observe that you and Professor Stuart both condemn the childish criticism, which makes the "wonderful numberer" talk about 2300 *half days*, in answer to the question, "How long the vision," when that vision, according to your understanding of it, extends through nearly three hundred years, and according to the clearer view of Sir Isaac Newton, embraces twenty-three hundred years.

I am told by an eminent Hebrew scholar, who has himself translated every word of the Old Testament, that the Hebrew language has no word meaning *a day* of 24 hours. They have a word for day, meaning the time of light; but when they talk of the time of a complete revolution of the earth, they must use the double word, *evening-morning*, like the Greek word *nukthemeron*, or night-day. It may be true that no such expression occurs any where else, yet it is not the less intelligible on that account. There is no Hebrew work on science, in which there would be occasion for such a word. There are Hebrew writings, however, in which morning and evening sacrifices are frequently mentioned, but there is *no place* in which the evening sacrifice is mentioned *before* the morning. Thus all these criticisms of our opponents only serve to show that their interpretations are opposed to the proper use of the original words, as they are grossly inconsistent with the plain facts of history.

But I will return from considering these trifles, to the undeniable fact that the vision, relating to the life-time of two empires, [even in your view of it] CANNOT BE MEASURED by natural days. Professor Stuart says:

"It is a *singular* fact that the GREAT MASS of interpreters in the English and American world, have, for many years, been wont to understand the days designated in Daniel and the Apocalypse as the representatives or symbols of years. I have found it difficult to trace the origin of this general, I might say almost UNIVERSAL CUSTOM."

We think the origin of the custom may be best found in the Bible. The Lord appointed "each day for a year," to the prophet Ezekiel, and when he gives a lesson, he expects us to hearken and observe his words. As the nature of the subject renders it impossible to understand the language of the "Wonderful Numberer," in such a restricted sense, as to make a vision, reaching to the time of the END, and even to the LAST end of the indignation, *only six years and four months long*, (!) we will take the Lord's rule, and consider "each day for a year."

This point being once settled, all occasion for difference between us has ceased. The twenty-three hundred prophetic days have not yet ended. Their end must be close at hand. The events which mark the ends of each of Daniel's visions must be even at the doors. Powers which break in pieces and bruise, and STAMP on the host and the stars of God, have defiled the earth long enough. As empires have been successively built up on the ruins of those that went before, so God's everlasting kingdom is soon to be established in the "new earth wherein dwelleth righteousness." The evidence that this great event will occur in 1843, will, Providence permiting, be considered hereafter.

I remain, &c.
N. Southard.

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* See the marginal reading at Dan 12: 11.

NEIGHBORHOOD MEETINGS—BIBLE CLASSES, &c.

"Freely ye have received, freely give." No doubt, the disciples would have been delighted with the privilege of staying with Christ, and hearing him, but he sent them forth to impart to others, the instruction he had given them. Let the believers in Christ's near coming consider themselves apostles,—*sent forth* to teach. If you have a house, invite your neighbors in, and tell them what you know: hold prayer-meetings and Bible-classes. Lose no opportunity of calling attention to this momentous subject. When Christ comes let us all be found, like the faithful and wise servant, who gives to each one his portion of meat in due season.

We are requested to state that Sylvester Graham will lecture on physiology, diet, &c., at the Society Library Room, on the evenings of Jan. 5th, 7th, and 9th.

The Scripture Guide.—This is an excellent little book, published by the American Sunday School Union. In a very familiar manner, it gives a great amount of valuable information respecting the Bible which every one ought to possess.

CHRISTIAN LOVE.

A little book, with this title, urging the duty of personal effort for the immediate conversion of the impenitent, is for sale at 138 Fulton street. It should be generally read and acted upon every day.

GOOD SENSE IN A WESTERN EDITOR.

The following, from the Western Reserve Cabinet, shows that the editor is determined not to be one of the scoffers. Would that multitudes of others would take warning, before it is too late:

SECOND ADVENT—SOLEMN WARNING.

While the views of Mr. Miller, in regard to the Second Advent of our Saviour, are filling with deep solemnity, if not with awe, the minds of thousands, many, very many, as we think, indulge in unbecoming, if not sinful levity and ridicule on the subject. Albeit, not inclined ourself, to the views of Mr Miller, we are nevertheless extremely pained to witness the ribaldry of the political, and the jeers of the religious press of which he is made the object. The most absurd and improbable stories are freely circulated in regard to him, such as, that he is causing a brick wall to be built around his farm, and that he refuses an extravagant price for the same, &c., &c., as though Mr. M. was an impostor, insincere and hypocritical in the promulgation of his peculiar views. As mistaken as Mr. M. may be in his views, we, nevertheless, have reason to believe that he is a genuine Christian man, one who loves the Saviour and desires to promote his glory, and is perfectly honest and sincere in the sentiments that he preaches.

And what, after all, will be our condition if Mr. M. is right, and we who differ with him are wrong in our belief. What if, according to Mr. M.'s belief, the Son of Man shall appear next year, in the clouds, with great power and glory, attended by his holy angels? Are we prepared for so solemn, so momentous an event! And is it folly to say that the Lord Jesus may not come quickly, that he may not be even now at the door, that the next year may not witness his advent, for we all believe, as the Saviour has declared, "Of that day and hour knoweth no man, no not even the angels which are in heaven, neither the Son, but the Father." And he has solemnly enjoined it upon us to "Watch," "lest suddenly coming he should find [us] sleeping." But suppose the next year should pass away, and show, as we expect it will, that neither Mr. Miller, nor any other man can set the time of the Lord's appearing, it will neither prove that he is a dunce or a bad man, nor justify the solemn trifling in which so many indulge in regard to the doctrines of the Second Advent, nor prove that Jesus Christ may not soon come to judge the world in righteousness. And to us, certainly, who are soon to be laid in our graves, the day of the Son of Man must be very near. Well, therefore, does it become us to be solemn, sober and prayerful, to be ready when the Master cometh, whether it be "at evening, or at midnight, or at the cock-crowing, or in the morning." The Saviour says, What I say unto you, I say unto all, Watch.

LIGHT SPREADING IN VIRGINIA.

We have received several Virginia papers, which show a beautiful contrast to the sneers of many of our neighbors. The Virginia Advocate, (at Charlottesville,) contains three or four columns, giving a tolerably fair view of our sentiments: to which the editor makes the following reference:—

END OF THE WORLD IN 1843!

The "Midnight Cry" is the title of a paper published No 36 Park Row, New York, by *Elder Himes* who has embraced Mr. Miller's views of the personal and glorious advent of Christ, some time in the year 1843 We have received several copies of the paper, which displays in its editorial and other contents a very deep research into the meaning of the prophetic writings and the most unshaken confidence, from the combined lights of history and revelation, that the next year will certainly wind up the grand drama of human existence, and bring upon this lower world the stupendous destiny that awaits it.

We insert, on our first page, a notice from a contemporary of one of Mr. Miller's demonstrations of the identity of Bonaparte with one of the kings adumbrated in Daniel's vision. The many and striking points of resemblance presented by the remarkable history of Napoleon will strike the mind of the reader with surprise. We have also procured a translation from a French newspaper published in New York of another discourse of Mr. Miller, and a dialogue with him on the engrossing subject with which he seems to be so prominently identified. Mr. Miller, who is a Baptist does not stand alone in the maintenance of the views he advances on the subject. We saw a few days since, a notice of a late work by an able Presbyterian minister, Mr. Geo. Duffield who writes to prove that the world is certainly on the threshold of the great event which Mr. Miller heralds. Miller's views, or speculations if they are so called, have elicited a good deal of idle and senseless ridicule from the pulpit and the press it seems, whilst in many places however, the subject has arrested the profound attention of the most learned biblical critics and theologians.

Whether true or false, we can see nothing in the subject to call for ridicule or contempt. On the contrary, the *certainty* that the event will come to pass and the possibility at least that it may be at hand, is well calculated, with all rational and reflecting men, to invest the subject with the most momentous interest.

DISTRESS OF NATIONS WITH PERPLEXITY.

The following items are specimens of the intilligence contained in the Britsh Chronicle of Dec. 10th :

ENGLAND.

Trade of Sheffield.—We can expect no considerable trade with the United States of America for twelve months to come. The last packet, which was to decide the prospects of our trade, is said to have come without any orders. NOTHING CAN BE MORE GLOOMY than our prospects for the coming winter.—*Sheffield Independent.*

Blackburn.—We cannot report the *shadow of any improvement* in the Cotton trade here; it is SLACKER than ever. Hand loom weaving is in a very depressed state.

Leeds.—Businsss is still extremely flat and unpromising, to-day's has been as dull a market as any during the present year. Manufactures are further reducing the wages of the operatives, which renders the winter prospect very disheartening.

SCOTLAND.

Paisley.—The propertied people of the county of Renfrew have wisely and kindly resolved to subject themselves to a voluntary assessment, for the relief of their unemployed poor, whose numbers is increasing to a frightful extent; 1,333 persons having been added to the list in Paisley, during the last month, and many more being still likely to be thrown out of work speedily. Not so wisely did they come to the resolution, at the county meeting, of applying to the government for a grant from the public purse to provide means of employment for the destitute. Were the distress of Paisley a common accidental, and temporary phonomenon, such mode of alleviation might have claims on attention. But, unhappily, the case is a common one. The same sort of wretchedness, however graduated and diversified, obtains over all the great manufacturing towns of England; and at the same time, even the agricultural counties are TAKING THE LEAD IN PAUPERISM. This is no season for the Government to become a manufacturer, and bring the public purse into the already ruinous competition. The privations endured by the unemployed poor of Paisley are HORRIBLE to read of; but SIMILAR privations are NOT LESS HORRIBLE elsewhere; and what is to be done?

The late Harvest near Glasgow.—We have had a remarkably fine summer harvest and crop in this ward of the county; I believe the best I ever witnessed.

Business of all kinds is exceedingly dull, and there is no prospect of a return to the better. I fear a large portion of the laboring population will be unable to find employment during the winter months.—*Glasgow Chronicle.*

IRELAND.

Outrages in the King's County.—Some serious agrarian outrages are reported in this county. In one case, where there was a distraint for rent on the estate of Lord Rossmore, on the lands of Clonlex, a large party of the peasantry assembled and commenced firing shots and threatening the keepers, who, according to the *Leinster Express*, fled in terror of their lives.

Dunfermline.—Trade in Dunfermline is in a dreadful state, and getting daily worse. A firm in the manufacturing line stopped payment last week. The liabilities are said to be fifteen thousand pounds. The condition of the working classes is becoming TRULY ALARMING.

Another Bankruptcy Poor-law Union.—It was resolved by the guardians on Wednesday, in consequence of their bankruptcy, to admit no more paupers, and to apply for a loan to the poor-law commissioners.—*Galway Advertiser.*

So the paupers must beg or starve.

SUGGESTION FROM A POSTMASTER.

Stillwater, Saratoga Co., N. Y.,
December 23, 1842.

Dear Sir,—Anxious to procure some *cheap* publication for a gratuitous circulation, embodying some of the most convincing arguments of the second coming of Christ in 1843, would suggest the propriety of issuing an extra or weekly Midnight Cry, large enough (say a sheet 32 inches by 48, or more,) to contain some of the most cogent reasons from prophecy and signs of the times that have been published.

My object is, to put into the hands of the unconverted and peace and safety crying professors in this neighborhood a publication embracing some lectures complete, which, I trust, will awaken their attention to a more candid enquiry into the subject.

If my plan should meet your approval, and you should issue such a sheet, you may send me what can be afforded for two dollars, and I have no doubt if it should meet my wishes when received, I could raise a large sum for them. Very respectfully,

Wm. J. Bird.

J. V. Himes.

REPLY.

We have long wished to publish such a sheet, and if those who wish to wake up a slumbering world will furnish the means, we will do it forthwith. It would cost not less than $100.

OBERLIN PROFESSORS STRENGTHENING UNIVERSALISM.

LETTER FROM BROTHER FITCH.

Cleveland, Ohio, Dec. 17th, 1842.

Dear Brethren of the Midnight Cry,—Please accept my sincere thanks for your little sheet, and do me the favor to continue it; and also to give a place in it for the following article.

I have just returned from the town of Olmsted, about fourteen miles from this place, where I have been spreading before the people, from the Bible, the blessed doctrine of the Second Advent of our Lord Jesus Christ, and the evidence of its near approach. We have had full congregations, who have manifested a very deep interest in the glorious and momentous subject.

While there, I heard the following fact from an individual who was present at the time, and heard what he stated to me.

A Universalist minister who preached in Olmsted the last Sabbath, stated to his congregation, that President Mahan and Prof. Finney, of Oberlin, were coming over to their views, i. e., to Universalism. I was not at all surprised to hear that the wicked were beginning thus to triumph. Brother Mahan's remarks in the Oberlin Evangelist not long since, respecting the coming of Christ at the destruction of Jerusalem, have certainly given the enemies of truth great cause to boast themselves. In order to do away the doctrine of future punishment, Universalists have asserted that Christ came at the destruction of Jerusalem; and now brother Mahan has fully endorsed their belief on this point, in order to overthrow the belief that the coming of Christ is at the door. It is by no means surprising that the enemies of Christ should rejoice to hear such a man as brother Mahan say, "My Lord delayeth his coming."

I wish now to show the utter fallacy of Brother Mahan's reasoning on the subject, hoping that he and others will have the candor to admit a few things, which, it seems to me, no truly honest mind can possibly deny.—In the 24th chapter of Matthew, the disciples had inquired, "What shall be the sign of thy coming, and of the end of the world?" In our Saviour's reply, He says, "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." The end here spoken of as brother Mahan claims, is the end of the Jewish dispensation, which occurred at the destruction of Jerusalem; when, as he claims, the gospel had been preached in all the world. In this the dear brother assumes two things which are without foundation. 1st That the gospel had been preached in all the world at the destruction of Jerusalem. 2d. That the destruction of Jerusalem was the end of the Jewish dispensation. These positions are both false. The gospel certainly had been preached only on the eastern continent, at the destruction of Jerusalem. One half the world, at least, had at that time never heard the gospel.

Again: The Jewish dispensation did not end at the destruction of Jerusalem. It was a dispensation of types and shadows, and was, of course, fulfilled in the Antitype i. e., in that which the types shadowed forth.—Now, if the Jewish dispensation was a type of the destruction of Jerusalem, then it had its fulfilment in that event, and there ended. Will brother Mahan say that? On the contrary, was not the Jewish dispensation a type of Christ, and was it not fulfilled in Him? So Paul has certainly taught us at length, and with great clearness, and force, and beauty, in the epistle to the Hebrews; also, in Col. 2: 14, "Blotting out the hand-writing of ordinances which was against us, and took it out of the way, NAILING IT TO HIS CROSS." The end of the Jewish dispensation was at the cross. There Christ fulfilled its types, and there it ended. From the time that the blood of the great sacrifice was shed on Calvary, God had no more use for the Jewish dispensation. It may be said that the Jews who rejected Christ, still adhered to their old dispensation; and so they do to this day. There are, I think, five Jewish synagogues in the city of New York, where the Jews are still keeping up, in some sort, their old dispensation; and so, as far as they (the Jews) are concerned, it is not ended even now. But did *the apostles and believers in Christ* of their day keep up the Jewish dispensation until the destruction of Jerusalem, and there drop it? No. God had done with it when it was fulfilled in Christ; and so had all but the enemies of Christ, who rejected him. The crucifixion was the end of the Jewish dispensation, and will brother Mahan say that Christ came in His glory, and all the holy angels with Him, and gathered His elect from one end of heaven to the other, when He hung on the cross? He must say it, and prove it, before he can make it appear that Christ came at the end of the Jewish dispensation. It matters not that the unbelieving Jews, the rejecters of Christ, adhered to their old dispensation after Christ had fulfilled it, or that they still do. It was fulfilled in Christ, and there ended. Now, had the gospel been preached in all the world at the end of the Jewish dispensation, i. e., when Christ hung on the cross? How utterly fallacious is such reasoning.

But brother Mahan will still insist, perhaps, that it was the end of a dispensation, and not of the world, about which Christ and the disciples were conversing. Admit it. It was a dispensation which they knew would end at His coming. Hence the inquiry: "What shall be the sign of thy coming and of the end of the world?"—*Dispensation*, if you please. What dispensation commenced at the time of Christ in whom the Jewish ended? Hear Christ.—Luke 16: 16, "The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass than for one tittle of the law to fail." The ceremonial law, every tittle of it, was fulfilled in Christ, and there ended; and through faith in Christ, "the righteousness of the [moral] law is fulfilled in us, who walk not after the flesh, but after the spirit." Surely brother Mahan will not deny that "Christ is the end of the law for righteousness to every one that believeth, and that both ceremonially and morally, the ceremonies being all fulfilled in Him, and done away; and the moral precepts now fulfilled in such as "walk not after the flesh but after the spirit." I ask, again, "Did the apostles and other true believers in Christ adhere to the Jewish dispensation until the destruction of Jerusalem? Cannot brother Mahan see, or any one else that is willing to see, that the Jewish dispensation ended in Christ, and that all who did not reject Christ admitted this, and that where the Jewish dispensation ended, there the gospel dispensation commenced? Now, "this gospel of the kingdom shall be preached in all the world for a witness unto all nations," and then the gospel dispensation will end at the coming of Christ, about which the disciples inquired.—The bridegroom will then take those in with Him who are ready, and the door will be shut. The gospel preached in all the world at the end of the Jewish dispensation!! Astonishing blindness. The gospel began to be preached when Judaism ended. Christ coming in the clouds to gather his elect from the four corners of the earth at the end of the Jewish dispensation!!! O, my blessed Lord, let the eyes of these dear brethren be opened. Can they not—will they not see, that the Jewish dispensation ended in Christ, that there the gospel dispensation commenced, and that "when this gospel of the kingdom shall have been preached in all the world for a witness unto all nations," then the coming of Christ, about which the disciples inquired, will transpire. The elect of Christ will be all who have been converted by the gospel. Now, which is most consistent, to say that Christ came to gather his elect at the end of the Jewish dispensation, when the kingdom of God *began* to be preached, or that He will come at the end of the gospel dispensation, when it will cease to be preached? How can a man be otherwise than wilfully blind, who does not see the truth here?

At this time, certainly, the gospel has been preached in all the world for a witness unto all nations. It has been preached from the rising of the sun unto the going down of the same,—from Asia in the east to the isles of the Pacific in the west; and hence all nations have had it as a witness. We have therefore our blessed Saviour's authority for saying that the end of the gospel dispensation must be near, even at the doors; and that his coming in the clouds of heaven to gather His elect, the event about which the disciples inquired, must be just upon us. I hope that dear brother Mahan, and others, who have admitted that the gospel had been preached in all the world for a witness unto all nations at the destruction of Jerusalem, will not now turn and say, that the gospel has not yet been preached in all the world. for the purpose of still persisting in the cry, "My Lord delayeth His coming."

If this paper shall come before the eye of brother Mahan, as I hope it may, I pray that he will pause for one moment, and think what he has been doing, in taking up and admitting the errors and absurdities of unbelieving, scoffing men, and thereby uttering a cry of peace and safety in the ears of sinners, strengthening the hands of the wicked that they should not turn from their evil ways, and all, just to escape the admission of the glorious truth, that our returning Lord and Master is now near, even at the doors. The doctrine of a temporal millennium ended in Christ. The Jewish dispensation ended in Christ. The gospel dispensation ends when all nations have had it as a witness, and then Christ comes in the clouds and gathers His elect. "The nations have had the gospel as a witness, let them now prepare to see their Judge. O may the Lord in mercy open the eyes of dear brothers Mahan, and Finney, and Cowles, and all his other servants, that they may be found giving each a portion in due season, instead of continuing to say, "My Lord delayeth His coming."

I have been informed, and in a way that leaves me no room to doubt it, that brother Finney has said, that he would rebuke any man who should say that he believed that Christ was coming in 1843, as soon as he would the Devil; and that none of us who pretend to, do believe it. And, also, that it could not be believed without driving multitudes to distraction. Our blessed Saviour, however, has told us, to lift up our heads in view of His coming, and rejoice because our redemption draweth nigh. Paul also, after speaking of the Lord's descending from heaven with a shout, and of the events then to transpire, says to the Thessalonians, "Wherefore comfort one another with these words" He also says, "That at that day, the Lord, the righteous judge will give a crown of righteousness *to all who love his appearing*." Now, cannot brother Finney think of the Lord's appearing, and believe it without being driven to distraction; and if he does not love the Lord's appearance, how is he to get his crown? Those who are expecting to see the Lord in a few months, find in "looking for that blessed hope and the glorious appearance of the Great God and our Saviour Jesus Christ," very much to cheer, and encourage, and animate them with joy in the Lord; but they find no occasion for going to distraction at the prospect of soon seeing Him whom their souls love.

Another assumption of some of the Oberlin brethren is, that it is folly and presumption for those who are not acquainted with the Greek and Hebrew languages to think of understanding the prophecies. Do these brethren know that they are acting the part of the beast in this, by setting up the identical pretext on which the popish priesthood took away the Bible from the people? "You are not capable of understanding it, we will tell you what it means." If our learned brethren have ascertained at this late day, that we do not possess a correct version of the word of God, let them give us one; but if we have one, we believe that with the aid of that spirit which our Saviour has promised to "guide us into all truth," we are capable of understanding it; nor do we regard the prophecies as a mass of darkness and confusion, but as "a more sure word of prophecy, unto which we do well that we take heed, as unto a LIGHT THAT SHINETH IN A DARK PLACE, until the day dawn, and the day star arise in our hearts."

Being ourselves accountable to God for understanding and obeying His word, we cannot trust others to understand it for us, and we rejoice that they have not the power to compel us to do so. We are willing to confess, many of us, at least, that we possess but little of the wisdom of this world; and when we see the influence which it has on those who do possess it, we are slow to believe that we would be any more simple, and childlike, and teachable, and honest-hearted before God, if more of the learning in which men boast themselves, were ours.—And when we reflect that God hath made foolish the wisdom of this world, we are fully content with that share of it which we already possess. With "the wisdom which cometh from above, which is first *pure*, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy," we will try to be acquainted, and trusting to our blessed Saviour for that spirit which he has promised "shall teach us all things;" we will endeavor, meekly and calmly to await the fulfilment of His glorious word, "taking heed that our hearts be not overcharged with surfeiting and drunkenness, *and the cares of this world*, and so that day come upon us unawares.

May the Lord in mercy open the eyes of our brethren, and save them from the condition and doom of those who shall be found saying, "My Lord delayeth his coming," when he appears.

CHARLES FITCH.

THE SAME HORN STILL PREVAILING.

Our readers need not be told that the papal DOMINION has been taken away. The Pope can no longer "WEAR OUT the saints" by the tortures of the inquisition, the sword and the flame, but the manner in which the same horn is still prevailing, may be seen in the following extracts from a late number of the British Chronicle:—

In page 321 the Critic in asserting the inherent rights of the church as independent of the state, makes a reference to her palmy days, when the church "was *co-extensive* and *identical* with the state; when men ceased to be members of the former, they were also deprived of their position in the latter; *a Seceder from the Church was, as such*, a criminal and a malefactor. He asks with all the blandness and courtesy of Oxford Puseyism, "Is, or is not, this order of things reversed? *Are persons now obliged to go to Church in order to escape going to Jail?*"

Disguise it as he may, smother it with oily words, with sentimental religion, the cloven foot of the Jesuit, the chosen representative of the father of bigotry and persecution appears at last. "Are even Ministers, Privy Councillors, Members of Parliament, Magistrates, or any class of civil functioners, obliged to be *Church men*? Or, is it not rather the favorite and avowed principle of modern statesmen to regard the Church as one sect amongst many, and therefore not to tolerate only, but to patronize and extend the state bounty equally to dissenters?" Hinc ille Lachryma! And in order to restore the old happy state of things, when men were sent to jail for not attending the established Church, the High Church party of England is disposed to stand aloof from the Legislature, and with one anchor fixed at Rome, and the other at Oxford, to hoist the flag of "the Church in danger," and rally round her standard all who will join in the new crusade against the doctrines of the Reformation, and the liberty of private judgment.

The reviewer condemns in strong terms the Presbyterians of Scotland, and all Protestants either in Britain or on the continent who have no Bishops, *without which there is no Church*, according to his views.

Another article of seventy pages in this extraordinary Quarterly, advocates the discontinuance of Pews in the Churches, on which several treatises have lately been published.—Every argument that can be devised, such as the extra humility indicated by falling on the ground or kneeling on the pavement instead of sitting, is brought forward in favor of having all the pews removed from the English Churches. The instructive example of the Roman Catholics on the continent falling down to worship in their Churches, which are always open, is pressed on the attention.

It appears from the statements of the Critic, the Quarterly and the Times, that for two hundred years the Churches of England have been entirely Anti-Calvanistic, *in their views*, or *orthodox* in the High Church sense of the word.—And what has it availed! So powerless have they been, that they could not stop the rapid growth of dissent, which has now become so formidable. The Church is now confessedly unequal by its doctrine and practice to retain the people in its communion; and baffled and defeated, it is desperate, bullies the state, stands on its rights, and invokes the aid of the Church of Rome to help to do by force what it cannot accomplish by persuasion.

The Jesuits dislike the pews. The religion of the pews is too intelligent and reflective for their taste. The people hear the sermon with composure, and can compare its doctrines with the unerring standard of the Word of God. They do not like this; what right have the people to judge in these matters? The Church, which means the Clergy, has alone the right of deciding on all matters of faith. It is better far that the worshippers should rush into the churches, as they do on the continent, when they happen to pass that way, or when their conscience is troublesome, and pour out their prayers to some favorite Saint, or tell their beads to the Virgin. They do all this on the continent. Aye, and more too. They fill the theatre on the Sabbath day as well as the church. They first bow the knee of a degrading and delusive superstition, and then rush to the theatre or ball room, and so conclude the labors of the day. Why don't the Oxford divines publish a reprint of King James' Book of Sports for the Sunday. It was in vogue in the Golden Age of the church; it had not lost its authority in the days of Laud's supremacy.

> "If apostolic gravity be free
> To play the fool on Sundays, why not we?
> If he the tinkling harpsichord regards
> As inoffensive, what offence in cards?
> Strike up the fiddles, let us all be gay,
> Laymen have leave to dance, if parsons play.
> Oh, Italy! thy Sabbaths will be soon
> Our Sabbaths, clos'd with mumm'ry and buffoon;
> Preaching and pranks will share the motley scene,
> Ours parcell'd out, as theirs have ever been,
> God's worship, and the mountebank between."

And is this all that is to be gained by the reformed creed of the Church of England? Assuredly it is. What avails it, whether the day of God be observed or not, and whether his law be broken, if the *unity* of the Church can be preserved? Won't the people be taught the most approved way of bowing and of falling on their faces, without being troubled with lessons from Mecca or Juggernaut? What although they should be prohibited from reading the Bible? Have the Oxford Divines and the Puseyite Bishops not resolved that the Bible is no longer to be considered the standard of Divine truth, and that the Quarterly Review is higher authority? What of all this? Will not the spirit of devotion be better kept alive by the raising of the host, by the exhibition of pictures and relics and of painted windows. It may be true that the Bible has been the guide and staff of millions, and their support in death, but are not baptismal regeneration and extreme unction much safer things to rest on? The Bible only comes from God, but these last come from the priests, who secure the advance of their votaries by the one, and land them in safety by the other. A person not initiated might suppose that as the performance of the first rite insures safety, there would be no need for the other, but the Church knows best, and we have no right to think. Volumes might be written on such a stirring subject, but we must conclude.

Sincerely we believe that the whole of this vast plot on the religious liberties of the world has been hatched at Rome. Nothing could be more bold and dextrous, than to get the King of Prussia engaged in it. Once detach that monarch from the Protestant side, and the world might yet see the edifying sight of kings holding the stirrup of the Pope, and the *hurry* of Bloody Mary's days might again be revived. Austria with all her bigotry and intolerance would give every aid to such designs, and France is probably too indifferent to interfere in a religious matter. The Oxford divines are either Jesuits in disguise or in close league with Rome. The Bishops who have been already tampered with by the King of Prussia, are plainly looking in the same direction, and in these views they are backed by a powerful High Church party impelled by alarm at the progress of Protestant dissent. It is true that the liberalized governments of Spain and Portugal have lately abated somewhat of their attachment to the cause of Rome, and have curtailed her ample revenues, but these losses would be nothing in comparison to the accession of such powerful and energetic nations as she must now have fair hopes of joining her standard.

We have occupied some of our paper lately with this most interesting subject, because it is destined, if not crushed by the powerful influence of an enlightened public opinion in Britain, to occupy a place in the public mind far more prominent than any thing which has occurred for ages past, and is pregnant with events of paramount importance to the civilized world.

VOICE OF WARNING.

SO LIKEWISE YE, WHEN YE SHALL SEE ALL THESE THINGS, THEN KNOW THAT IT IS NIGH, EVEN AT THE DOORS.

No. 2. NEW YORK, JAN. 2, 1843. Vol. I.

BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM.

Reader,—I have an important message to you. Whoever you may be, you have the deepest interest in it. It matters not whether you are young or old, rich or poor, bond or free, learned or ignorant, you have more concern in it than anything you can imagine besides.

Jesus Christ, "the Son of God," has plainly and unequivocally declared, that when certain specified signs should be seen, his people might know that his second coming was nigh, even at the doors.

These foretold signs are now fulfilled. The Sun has been darkened—the Moon has withheld her light—the stars have fallen from heaven—and the powers of heaven have been shaken. Matt. xxiv. 29, 33. The perils—selfishness—pride --impiety–blasphemy--incontinency —want of confidence—hypocrisy —deception—&c. of the last times, are flooding the world. 2 Tim. iii. The cry of peace and safety, which was to characterize the last times, is heard through the length and breadth of the world. 1 Thess. v. Witness also the scoffing—sensuality—unbelief—brutality, &c. that were to mark the last times. 2 Pet. iii. The prophetic numbers (as shown in the first number of this little work) all expire with this year, A. D. 1843. This year brings us to the World's Crisis. The next great event now to be looked for, is the Coming of the Son of Man in the clouds of heaven, to gather his elect from the four quarters of the earth, and by the brightness of his coming, to DESTROY THE MAN OF SIN, AND THEM THAT DESTROY THE EARTH.

O! Reader, are you aware how near you are to "the end of all things?" Do you know that these are "the LAST DAYS?" The signs of the times clearly prove this. And if you do not so see it, it is high time that you awake from your slumbers, and commence, in good earnest, a prayerful investigation of the evidences of this unutterable truth. We are living in an important period—a time of the completion of all the prophecies concerning this sin-polluted world. Its long career of corruption, apostacy, and blood, will soon close.

Now, reader, if you are not ready, let it be your first work to prepare for this great event. Your ignorance of it—your indifference to it—your unbelief—ridicule—opposition —and unreadiness for it, will not prevent its coming. Oh, then, do not waste the *few* precious moments yet allotted to you—for, "in a little while He that is to come WILL COME, and WILL NOT TARRY." Are you prepared for the fearful events which God is about to bring to pass? Do you feel ready to see Christ in the clouds,—the heavens rolling together as a scroll, and passing away with a great noise,—the elements melting,—the earth and the works thereof burning,—all faces turned into paleness, —the dust of the earth becoming brimstone, and the streams pitch, and the land becoming burning pitch,—the people becoming as the burnings of lime, and like thorns cut up, being burned in the fire? "Can thine heart endure, or, can thine hands be strong in the day when God shall thus deal with thee?" "Thus saith the Lord God; Howl ye, Wo worth the day! for the day is near, even the day of the Lord is near." Ezekiel xxx. 2, 3.

Are you a minister of the gospel? Have the people of the land taken you from their coasts, and set you for a watchman over them? Have you been carefully watching that you might see when the sword was coming; and have you faithfully blown the trumpet, and warned the people? If not, when the wicked shall be taken away in his iniquity, his blood shall be required at thine hand. Are you joining in the delusive cry, "My Lord delayeth his coming?" and promising the world long centuries of unexampled and uninterrupted peace, when the mighty God declares, "My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured in the fire of my jealousy!" Your Lord "shall come in a day that you look not for him, and in an hour that you are not aware of."

Are you a man of wealth, hoarding the Lord's silver and gold, and leaving it to rust in your coffers, or squandering it upon your lusts; when it is needed to spread abroad light and truth, and wake up a slumbering world, as the wrath that is coming upon them makes haste, that they may turn to the strong hold, while prisoners of hope? Then *weep* and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; a witness that you have hid your Lord's talent, instead of faithfully appropriating it to arouse the perishing, and pull them out of the fire. O, I should be afraid to be a rich man, when Christ appears!

Are you an oppressor, keeping back by fraud, the hire of the laborers that have reaped down your fields? Remember, the cries of them that have reaped are entered into the ears of the Lord of Sabaoth,—and that his high command is, "Deliver the spoiled out of the hand of the oppressor, lest my fury go forth like fire, and burn that none can quench it, because of the evil of your doings."

That fire will be kindled soon.

Are you a scoffer, saying, Where is the promise of his coming? We are foretold that there shall be such as you in the last days. You stand as a witness, that the end of all things is indeed at hand. Beware!

Are you a stupid, hardened sinner? "He that being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy."

Are you a worldly-minded professor of religion? Your worldliness will soon have an end. God grant that your own end may not be destruction.

Are you one that trembles as you think of the approaching terrors of the Lord? See! there is Christ, who died that you might live. Confess all your guilt, put away all your sins, throw yourself into his arms. "*He will in no wise cast you out.*" Take him, as he is of God, made unto you *wisdom, and righteousness, and sanctification, and* redemption. Then fear not. Confess him as your Saviour now, and he will confess you before his Father and the angels, when he appears. O, stay not,—haste,—haste, lest thou be consumed. Remember Lot's wife. Look not behind thee.

Let go of the world, and cling to Christ. Tremble not at the frown of the haughty, or the ridicule of scoffers, but tremble at God's word.

Do you say we mistake in expecting Christ's coming so soon? We have gained our belief from the study of God's word. If, in view of this belief, we prepare for his coming, it will be safe for us to wait and watch, even should it not be in 1843. But *if* YOU *are mistaken*, and Christ, coming on you like a thief, shall find you unprepared, THERE IS NO REMEDY.

OBJECTION.

But has not Christ said, no man shall ever know the time of his coming? Do you not give Christ the lie?

We will see presently who "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says—"Of that day and hour no man *knoweth*, [in the present tense; not '*never shall know.*'"]

But let the objector be *true* to his principles. If he means anything, he means that, "Our Lord's words authorize him in saying 'no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning.'" Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32, "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, "no man *knoweth;*" for, if it is true, that no man *ever shall know*, it is equally true that the "*Son*" *never shall know.* Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven." The fact is, the *time* of the end of the world was given in the book of Daniel, but he was commanded, chap..xii. 4, "Shut up the words, and seal the book, to the *time of the end;*" and at the ninth verse Daniel is told, "The words are closed up and sealed till the *time of the end;*" and then it is added, verse tenth, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand;* but the *wise shall understand*"—when? In "*the time of the end.*" *That time* has come.

The word of God *must* be fulfilled. "The wise *shall* understand." Do you ask who are the wise? Let the Lord himself reply. "The *fear of the Lord* is the beginning of wisdom." "The testimony of the Lord *maketh wise the simple.*"

Our Saviour says—"When ye see all these things, (viz., the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it?*

But let the objector mark well the verses which follow the one he so much delights to quote.

Verses 40 *and* 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

In Luke xvii. 34—36, it is said—"I tell you, in *that night* there shall be two in *one bed;* the one shall be taken, and the other left:—Two shall be in the *field;* the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken and a persecuting wife will be *left;*—there, a pious brother is taken and a wicked sister is *left*—or a pious sister is taken and a scoffing brother *left;*—here, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left;*—there, the *little babes*, for they will all go up in that day, are taken from their wicked parents' arms and those parents are *left*—left!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—gone—GONE *for ever!!!* *Left* to what? Left to the *burning day*—"For behold the day cometh that *shall burn as an oven;* and all the *proud*, yea, all that do *wickedly* shall be *stubble;* and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." See Mal. iv. 1, and Jer. xxv. 33: "*Left!*" O, ye, who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; *as thorns cut up shall they be* BURNED IN THE FIRE."

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REVIVAL IN PEEKSKILL.

Respected Friend Southard,—I have thought for a while I would keep in my shell, and let the circumstances connected with the work of God in this place leak out themselves. But as time is short, and what is done must be done quickly, I am now convinced it is my duty (for your encouragement, and if you think it worthy of a place in your valuable paper, for the encouragement of all the brethren in the *blessed hope*,) to give you an outline of the blessed state of things to which we have arrived.

I was invited in the latter part of the summer to cross the river, and preach. I accepted the invitation and went, and while there, a friend said, "Have you heard about Mr. Miller?" I answered yes. "Have you become acquainted with his theory?" I replied not fully. This friend then offered me a book, which I found was "Miller's Lectures," which I brought home, determining to know the truth or to find the errors. I compared the most important parts with the works of Adam Clarke, Bishop Newton, John Wesley, Joseph Benson, John Fletcher, and Joseph Sutcliffe,* and found in some places but little difference, and in other places no difference. I then, like the Bereans, looked into the Bible to see if these things were so, and the more I read the more I was convinced of its truth, and that however much I may be called to suffer through it, I was resolved to preach the doctrine of the "Second Advent Near." I made an attempt on Sabbath evening, November 13, and God owned it, and three souls were brought into the glorious liberty of the children of God. That evening we commenced what some may call a protracted meeting, which has continued, with the exception of one evening, ever since. It has been the most blessed month of my life, and the best of all is that about 40 souls profess to have found the Lord. The work still prospers, and I doubt not will prosper until the end. Last Sabbath I baptized, by sprinkling, eleven adults. We held a lovefeast, and such a season of refreshing I never knew. Well might the poet sing—

"How happy are they,
Who their Saviour obey."

I am alone as a minister of Jesus in this village on this subject, but there are several members of different churches, as well as some of my own, who believe the soul-cheering doctrine, and they are sounding the alarm. Some of the ministers here have been trying to preach against it, but many of the sinners of this village have made up their minds not to be deceived on this point by any one, and they inform me that the arguments brought by those who oppose the doctrine are neither scriptural or reasonable. Some have said that the world will never be destroyed; others, that should it be so, there must be a millennium first, and I, in the fear of God, have said, if a passage can be found in God's book to prove either of the above assertions I will preach from it. I know well it cannot be, or it would have been found before now.

Some of the most foolish lies have been invented by members, and even by leading men of churches in this village, to stop, if possible, the fears of the people. But they still *fear*, and many are turning to the *Lord*. Our members, generally, are anxiously seeking to be conformed to the Saviour's image, and to be sanctified throughout body, soul and spirit. This is not the work of an adversary but of a friend, and that friend is Jesus, who has promised to be with us to the end. May his spirit and word direct us, and may we always hear our heavenly Shepherd's voice, and follow him. Amen and Amen.

I am, respected friend, yours in the prospect of soon bidding farewell to time, to welcome eternity, and farewell to earth to welcome *heaven*.

John Miles.

Peekskill, N. Y., Dec. 22d, 1342.

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† You have been mistaken in publishing Joshua and then Josiah. Both are wrong.

THE ALMOST CHRISTIAN.

If in the dark world of wo, any forlorn wretch will be stung to the heart with a keener feeling of anguish than all others, will it not be the man who on earth, came nearest to the kingdom of heaven; and who lost it for want of one decisive step? As he calls to mind the unnumbered mercies here enjoyed, the oft repeated proffers of salvation here slighted, and as he lifts his weeping eye to that world of glory above, O with what bitterness of spirit, with what sinking and dying of the heart within him, will he exclaim, "Time was when I bade fair for a seat in yonder region; when I was well nigh an heir to that incorruptible inheritance: I did but just miss the path to those realms of light and life everlasting; just fail of being one of that happy company around the throne of God. I had my hand almost upon a crown like one of theirs; a little more, and now, instead of wailing here among the lost, I had been there among the redeemed! O, the *little more!* It will bite like a serpent, and sting like an adder. Surely, to be sinking forever in the bottomless pit, must be damnation enough without the everlasting recollection of having plunged from the threshold of heaven.—*Wilcox.*

THE CHANGING WORLD.

"*The fashion of this world passeth away.*"

'Tis written on the rolling SEA,
That holds no settled form;
Its shadowy clouds, its azure dye,
Its rainbow and its storm.
'Tis written on the restless YEAR;
On spring arrayed in flowers,
On summer bright, on autum sear,
On winter's stormy hours.
'Tis written on the changing EARTH;
Its valleys clothed with pride,
Its towering hills of ancient birth,
Its fields and forests wide.
'Tis written on the surging SEA,
Whose waters will not sleep;
And on the countless streams that flee,
All restless to its deep.
'Tis written on TIME's moving show
That never is the same;
The living dreams that come and go,
Remembered but in name.
'Tis written on THY dying form,
Sweet mistress of this page;
The heart that plays within thee warm,
Steals as it gives thine age.

DOWNFALL OF STATES.

Dr. Johnson, in his tragedy of Irene, well describes the indications of national ruin:—

Leontius. That power which kindly spreads
The clouds, the signal of impending showers,
To warn the wandering linnet to the shade,
Beheld without concern expiring Greece,
And not one prodigy foretold our fate.

Demetrius. A *thousand* horrid prodigies foretold it.
A feeble government; eluded laws;
A factious populace; luxurious nobles;
And all the maladies of sinking States.
When public villany, too strong for justice,
Shows his bold front, the harbinger of ruin,
Can brave Leontius call for airy wonders,
Which cheats interpret, and which fools regard?

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Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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Now, brethren and sisters, stewards of the Lord's treasures, shall this sheet continue to be scattered, till its sound has gone to the extremities of the land. Give, and it shall be given to you. We wish to use one thousand dollars, in giving away this sheet.

To those who have no money, we again say, COME AND RECEIVE IT, read and lend, or send it abroad.

It is printed in this way, that it may go to the country with small postage, and be scattered in the city, carrying a comprehensive view of first principles to all who will read.

"The liberal soul shall be made fat." "There is that scattereth and yet increaseth." "He that watereth, shall be watered also himself."

NOTE,

To the Friends of the Second Advent Cause in New-York and its vicinity.

The subscriber having, a short time since, opened an office in this city for Second Advent publications, and the "Midnight Cry," in order to raise the standard among and give the alarm to this great community, begs leave to say, that although the receipts have not exceeded one half the expenditures, he intends still to keep the office open while he has the means to do so. All persons wishing publications, or information on the subject, will please to call.

The Weekly "*Midnight Cry*," will be continued for the present. Friends will do all they can for its circulation.

The subscriber, being absent most of the time, has procured the services of faithful men, who will, in his absence, attend to all the duties pertaining to the business of the office.

The subscriber makes no appeal for money or donations for himself, or even the cause. He feels assured that God will sustain him in all that is necessary to be done. If friends wish to aid the cause by donations, we wish them to state distinctly in what way they wish them to be appropriated, and we will comply with their wishes, in any service we can render.

JOSHUA V. HIMES.

New-York, January 4, 1843.

CONFERENCE IN PHILADELPHIA.

Bro. Litch is still lecturing in Philadelphia. The brethren there have made arrangements for a Conference, to commence Tuesday, Jan. 31st. Brethren Miller and Himes expect to be present.

CONTENTS OF THIS SHEET.

A postmaster lately requested us to prepare a large sheet, embodying some of the most convincing arguments, showing the second coming of Christ in 1843. In compliance with many such suggestions, we have made this sheet double, and have inserted some articles which have been printed in the daily Midnight Cry. The lectures by Bro. Storrs give a clear view of the great outlines of the objects presented to Daniel in his visions, or rather in the different presentations of the same vision. The letter to Mr. Hatfield gives one brief argument respecting the time. Other arguments are touched upon in the "Reasons," by Bro. Miller. The lecture upon the woe trumpets exhibits the striking fulfillment, *in years*, of a prophecy expressed by days, and shows us that we are living in the days of the voice of the seventh angel. We have also given a selection of the facts respecting the signs in the stars, which, with *many* other signs, greatly confirm the belief that Christ's coming is nigh, even at the doors.

If this sheet meets the wants of the community, and the funds are furnished, we shall issue another two weeks from to day, containing the Clue to the Time, and the Endless Kingdom, by L. Hersey, a Diagram of Daniel's Visions, the Chronology of the World, the Two Resurrections, and other appropriate articles.

TABERNACLE IN BOSTON.

The believers in Christ's coming, at hand, have begun to erect a large temporary building, which will hold several thousand persons, in which meetings are to be held, till all Christ's friends meet him in the air. It will be dedicated early in February. We shall give a more extended notice next week.

LECTURE IN THE BAPTIST TABERNACLE.

BROTHER WHITING of Williamsburg, will lecture at the Tabernacle in Mulberry street, next Wednesday and Thursday evenings, on the visions of Daniel. This brother is well known as an eminent Hebrew scholar, and the public may be assured that he will present the conclusions of a sound mind, after a candid examination.

Lectures to commence at seven o'clock.

THE EXPECTATION OF THE SECOND ADVENT IN 1843, is becoming general in all parts of the world. We are informed by a gentleman from New Bedford, that the sailors who go out to sea from that port, are writing home from all parts of the world respecting it. These sailors have carried out from that port Second Advent publications, and are scattering them in all lands, and are telling of these things wherever they go, from port to port, and from coast to coast. The great day alone can reveal the great light which has thus been cast in distant lands, by this noble hearted class, who "go down to the sea in ships and do business upon the great waters."

MONITORY WAFERS.—According to the decision of the Postmaster General, letters which are sealed with monitory wafers, are subject to double postage. Those who have them on hand, can, however, use them in all cases where the letters or packages are to be sent by private conveyance. In England, such wafers are in very general use, and do not subject to extra postage. As we are prevented from circulating truth in this manner, we must resort to other and more effectual measures.

EXPOSITION OF NEBUCHADNEZZAR'S DREAM.

Daniel ii —BY GEORGE STORRS.

Verses 31—36.—"Thou O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and sides of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image *upon his feet*, that were of iron and clay, and *brake them in pieces:* then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.—This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "UPON HIS FEET." Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath *given thee a kingdom*, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee *ruler over them all.*" [i. e. has given thee *universal* dominion on earth.] "Thou art, [i. e. thy kingdom is] *this head of gold.*"

Babylon was the *first* kingdom of *universal empire.* It was founded by Nimrod, the great grand-son of Noah. See Genesis x. 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar who was its last king.

Verse 39, *first part.*—"And after thee shall arise another *kingdom*, inferior to thee." What kingdom succeeded Babylon? See chapter 5: 28, "Thy kingdom [Babylon] is divided and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal kingdom*, and was represented by the "breast and arms of silver."

Verse 39, *last part.*—"And another *third* kingdom of brass "shall arise," which shall bear *rule over all the earth.*" What kingdom was this? See chapter 8, verse 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal empire.* This took place under Alexander. Here, then, we have the *third* kingdom which was represented by the *brass* of the image.

Verse 40.—"And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii. 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed."—Who was Cesar Augustus? A Roman emperor. Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41.—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." *What kingdom* shall be divided? "The *fourth* kingdom." Was it divided? It was. The western empire of Rome, between the years A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angies, in Britain, 476. 10. The Lombards, in Germany, 483.* Thus the "kingdom was divided" as designated by the *ten* "*toes*." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The *Roman*, or "*iron*" power, through the influence and authority of *Papacy*, or *Papal Rome*, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the *strength of iron*."

Verses 42, 43.—"And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest *iron mixed* with miry clay, they" [Romanism] "shall mingle themselves" [i. e. Rome Papal] "with the seed of men; but they shall not *cleave one to another*, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, it has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus *perpetuated*, though "divided." That power will continue, not *civilly*, but by its *ecclesiastical* authority, till "broken without hands."

Verse 44.—"And in the days of these kings [*What kings*, or kingdoms? Clearly, the kings of the *divided fourth* kingdom: for that is *now* the subject of discourse] shall the God of heaven set up a kingdom, [the *fifth universal kingdom*] that shall *never* be destroyed: [and, therefore, must be in the *immortal* state, or "new earth"] and the kingdom [when set up] shall not be left to other people, [i. e. the subjects shall not pass from one set of rulers to another as the *four* previous kingdoms have done] but it shall *break in pieces* and consume all these kingdoms, [See Rev. xi. 15, "And the *seventh* angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "And (10th verse) the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst *destroy* ('*break in pieces*') them that destroy ('*break in pieces.*' See Dan. vii. 23) the earth,] and it [the *fifth* kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? and *when* is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "*little stone*" at first.—But where, I ask, do they learn that the stone was a little one? Not in the Bible, surely. It is not there. They must find it, then, among the inventions of men. "But," say they, "it *grows*, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to *grow?* You do not find it in the Bible; it must be in your imagination, if any where. The "stone smote the image, and" it "became like the *chaff* of the summer threshing-floors, and the wind carried" it "away, that *no place* was found for" either of the four kingdoms: *then*, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that, "it must be the *kingdom of grace*, set up by our Lord Jesus Christ 1800 years ago, in the days of the *Cesars*." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the Cesars?" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to *perdition*, for surely no man can be saved without *grace*; and that grace must *reign* to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "*perished*."

But let us look at this subject a little further. *Where* did the stone strike the image when it *smote* it? Not on the "*head*"—Babylon: nor on the "breast and arms"—Media and Persia: nor on the "belly and thighs"—Grecia: nor yet on the "*legs*"—Rome pagan, as it should have done, if the kingdom was "set up in the days of the Cesars." *Where*, then, did it smite the image? Verse 34 tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e. till the fourth, or Roman kingdom was *divided;* which, we have seen, did not take place till between the years A. D. 356 and 483. Since that time the "*Man of Sin*" has reigned on earth, instead of the Lord of Glory, and has *trodden* "under foot the holy city"—the church. But the kingdom of God *is to be* set up. That it was not set up at certain periods spoken of in the New Testament will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come:" it must have been future then.—Again. The mother of Zebedee's children understood it to be *future* when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in *thy kingdom*." It was still future when our Lord ate the last passover. See Luke xxii. 18, "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God *shall come*." So, it had not *then* come. Let us see if it had come when Christ hung on the cross. See Luke xxiii. 42, "Lord, remember me *when* thou *comest* into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—But did he not set it up before his ascension to heaven? See Acts i. 6, "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now see 1 Cor. xv. 50, "Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*." This settles the question that the kingdom of God is not set up till the saints put on *immortality*, or not till they enter the *immortal state*, which Paul tells us, verse 52, is "at the *last trump*," and answers to Rev. xi. 15, which, see; and the apostle Paul tells us, 2 Timothy iv. 1, that "The Lord Jesus Christ shall *judge* the quick and the dead at his *appearing and kingdom*." And again he tells us, Acts xiv. 22, that "We must through much tribulation *enter into the kingdom of God:*" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation. James, ii. 5, tells us that the kingdom is a matter of *promise* to them that *love* God; of course, if "promised," it was future. Our Saviour saith, Luke xii. 32, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom:" not *yet* given. It is something still to come. To represent it as already set up is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God *is* to come. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be *cleansed*, and the wicked rooted out of it; and Christ himself *personally* reign over his people forever; not in a *dying* state, but in a state of *immortality*, peace, and glory, in the new earth. Such a thought gives new life to the soul, now struggling in this "tabernacle," *groaning*, "being burdened." The kingdom will come; yea, it is now *at the door*. "Ye feeble saints fresh courage take." "Behold, your God will come with vengeance [to your enemies,] even God with a recompense; *he will come and save you*." Isa. xxxv. 4.

But *when* will the kingdom of God be set up? See Matthew xxv. 31—34, "When the Son of man shall come in his glory, and all the holy angels with him, *then* shall he sit upon the *throne* of his glory. *Then* shall the *king* say unto them on his right hand, Come, ye blessed of my Father, *inherit the kingdom* prepared for you from the foundation of the world."

Then, and not till then, will the kingdom of God be set up on earth; for, "flesh and blood cannot inherit the kingdom of God," as we have already seen; and that kingdom is not set up till the "seventh angel" sounds his "trumpet." Rev. xi. 15—18.

Some men will *not* enter the kingdom of God. See 1 Cor. vi. 9, 10, "Know you not that the *unrighteous* shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God." See, also, Rev. xxi. 27, "And there shall *in no wise* enter into it [the new Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx. 6, "Blessed and *holy* is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and Christ, and shall *reign* with him," &c. Here it is seen that *holiness* is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii. 14, "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace *without spot* and blameless." There must be no *spot of known* sin upon us if we would enter the kingdom of God. Again, John iii. 3, "Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God." The new birth, then, is indispensable to a part in the kingdom of God. See also 1 John iii. 2, 3, "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him, *purifieth himself, even as he is pure.*"

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* This list is not made up for the occasion, nor is it given on doubtful authority. It is copied by Faber, from the Italian Historian, Machiavel, and quoted by the learned Dr. Scott, who introduces Faber's note applying the fourth beast, in the seventh of Daniel, to Rome, with the following endorsement: "His conclusion seems well grounded."—Ed.

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes as our pattern and example? And are we, from *beholding*, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii. 6. See also Matt. xxv. 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago.—Are we in the Medo-Persian Empire? No. Long since that kingdom was numbered with things past. Are we in Grecia? Certainly not. That too was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "*legs of iron?*" No. Long since that empire fell. Where are we, then? Down among the *feet and toes*. How long since those divisions came up which constitute the feet and toes? Nearly fourteen hundred years! Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the *stone* strike the image? Is it on the *head?* No. Is it on the *breast and arms?* No. Is it on the *belly and thighs?* No. Is it on the *legs?* No. Where then? On the *feet*. Where are we now? In the *feet*. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that *no place shall be found for it.* Then will this world be cleansed and the everlasting kingdom of God set up which shall *never be destroyed.* How far off, reader, do you think that event can be? What is to come *next* as the subject of prophecy? *The stone.* Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, "My Lord delayeth his coming."

For the Midnight Cry.

THE MILLENNIUM.

The modern notion of a Millennium is so deeply rooted in most minds, that they will be surprised to learn its origin and history. It is here briefly stated by one who has made it a subject of careful study. Read and ponder.

From the days of Adam the human race have continually looked for a recovery of Paradise on the earth: and, as in every case where all eyes are turned steadily in one direction, so in this, there is good ground of expectation. From the beginning, man has had the promise of his Maker, that the seed of the woman should bruise the serpent's head, should destroy the works of the devil, should remove the curse, slay death, triumph over the grave, and make "restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." (Acts iii. 21.) Among other prominent features of divine revelation, the heathen have distorted, and still preserved this; their poets never ceasing to sing of a golden age once on the earth, and in the revolution of ages to return again. The Jews, to whom "were committed the oracles of God," have, with unshaken faith, looked for their own supremacy of the nations in a heavenly kingdom under the sceptre of David's son, by whom they are to be restored forever to their own land, and to be filled with the increase of the favor, knowledge, and glory of God. To this day, in all their dispersions, they are witnesses of this proud hope: and Christians of every age and sect profess and inculcate, cherish and maintain the same hope, only with such modifications as the New Testament makes.

It is, then, a right holy faith to look for such a restitution of Paradise; but it is a faith exposed to much distortion, and to many corruptions Among the first Christians it was cherished *in the form of the kingdom of God preached by Christ and by his apostles*, and UNIVERSALLY EXPECTED in the third century TO BE SET UP on the ruins of the Roman kingdoms IN THE END OF THE WORLD. When, at length, the Roman kingdoms became Christian, in the fifth and sixth centuries, and the Church became Roman, darkness brooded over the face of the deep, the nations slept; they dreamed of a paradise, and of a kingdom, and of a millennium; but the fanciful picture was shadowy and ill-formed according to the nature of dreams. In the second century of our era, this hope had taken in some minds the distinct form of a thousand years of delight to come in the earth, under the personal administration of our Lord and Saviour Jesus Christ.—Hitherto believers had expounded their hope of bliss by the name of the kingdom of heaven shortly to appear; but in the latter half of the second century, Justin and Ireneus appear to mix this evangelic exposition with the apocalyptic Millennium. Early in the fourth century Lactantius, "the Christian Cicero," the imperial tutor of Constantine's sons, poured into this mixture an untold quantity of the sibyline oracles, making harmony between the conflicting opinions of royal Christians and Senatorial pagans, by intruding a large infusion of Roman ceremony, idolatry, and expectation, into the pure gospel and hope of the kingdom of heaven, the way for which had been already made broad by Origen of Egypt. Christian courtiers and politicians carried this infusion during the fourth century into the whole body of the Church, which was now modelled outwardly after the fashion of the empire, and also fell inwardly into many imperial and carnal hopes. But the Church rallied—she tried and condemned the carnal hopes of a millennium, and threw overboard the whole doctrine, A. D. 373; and it disappeared shortly after, from the history of the church, until the Reformation, A. D. 1517, save only the alarms of the end of the world about A. D. 1000, and the same again in the fourteenth century, reckoning from the conversion and reign of Constantine one thousand years, or a millennium.

At the dawn of the Reformation, Luther and his associates were greatly confirmed in their hostility, and strengthened in their controversy with popery, by the conviction that the Roman hierarchy is the sinful kingdom which should spring out of, subdue, and rule over the divided realms of Rome, after the emperors were no more; and which "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.) The lives of Luther and of Melancthon, and the history of their time, abundantly prove their expectation of the end of the world in the coming of Christ, to overthrow the papacy with all the world, in that age. A mixed multitude revived the old millennary doctrine, that the Lord was coming indeed to remodel the governments of the world, by cutting off all unholy people, and giving the administration of the earth for a thousand years into the hands of the true Church, the living saints The crowd was sometimes fearfully great who despised governments, and shook off the reins of authority, because the saints should not be governed by sinners, and because the Lord was on the point of giving the wicked, with all the governments of the world, into the hands of his people. The great Reformers were compelled to disown, and in their own defence to condemn this doctrine of a millennium "prior to the resurrection," which those of Germany did in the seventeenth article of the Augsburg confession A. D. 1530; and those of England did by the forty-first article of the Church in the reign of Edward VI. A. D. 1552. That article says: "They who seek to revive the millennary fable, oppose the Holy Scriptures, and plunge into Jewish fanaticism." The article of Augsburg says: We "condemn those who circulate the judaizing notion, that *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked every where be oppressed."

These official rebukes of the unwholesome doctrine from the two leading Churches of the Reformation placed this blunder among Protestants, where it was placed by the Church of the fourth century, nearly out of the pale of orthodoxy. Hitherto it had never separated from itself the personal coming and presence of Christ. Whether in the second, fourth, or sixteenth century, the doctrine of a millennium prior to the resurrection flourished, it was still at the coming of Christ, and under his personal administration that every teacher and convert received it. But in the latter half of the seventeenth century started a new idea, which seemed to avoid the extravagance of Lactantius, and harmonize some conflicting notions of the millennium, while it takes from the doctrine its only royal feature, and robs the promised kingdom of its king. This idea was that the millennium is a spiritual state in this world, in which neither does the Lord come nor reign personally and visibly, but only by his spirit. Daniel Whitby, D. D., about the year 1700, in a treatise published in the end of his commentaries on the Epistles, first broaches this novel idea to the Church, and he distinctly claims it for himself. He says he differs from the ancient millennaries in three things, of which the first is, "I deny Christ's personal reign upon the earth during the 1000 years."

This bold step, which seems to convert the original blunder into downright heresy, has been subsequently followed by the multitude of Protestant commentators, until the churches have very extensively adopted it; and thousands of preachers herald the approach of a period of a thousand years' bliss in this world, under the reign of the saints, "prior to the resurrection," and free from the restraints and the delights of Christ's personal presence. At the same time a very large and respectable body of Christians of the Anglo-Saxon race have revived the ancient doctrine of the millennaries, both in this country and in Great Britain. These agree with the followers of Whitby in expecting the bliss in this life; but they temper their expectations with the hope of Christ's coming and reigning at the same time with the resurrection of the just. Either of these views seems to violate the analogy of faith, and to annul the gospel; for under the gospel it is written, "The just shall live by faith," (Rom. i. 17;) but in the millennium, with Christ present, the just will live by sight, not by faith; and of a millennium where Christ is not personally present, Dr. Whitby dreamed contrary to the Scriptures, which never separate Christ, the head, from his body, the Church, in the day of victory; and contrary to the universal faith of the fathers, and the churches of every age and denomination, as deliberately expressed in their writings and in their creeds. Many creeds we have seen, but never one of any sect that failed to recognise the death, resurrection, and ascension of Christ to the right hand of the Father, as in that of the council of Nice, "whence he is coming again in glory to judge the quick and the dead, of whose kingdom there shall be no end." *Not a creed* OF ANY AGE OR SECT recognizes the doctrine of a glory to be revealed before the revelation of Jesus Christ, *or* of a kingdom to come before the coming of Christ; or of a state of universal or of general peace and bliss in this sinful world. "Suppose ye that I am come to give peace on earth? I tell you Nay; but rather division." (Luke xii. 51.)

This world is a place of discipline; the world to come is, for the well disciplined, a state of bliss. There is a world to *come*. This present is an evil world, and will be evil while sin and death reign in it, and over it. Their dominion ceases only in the end of this world, when Christ our Lord is hailed by "great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever" (Rev. xi. 15.) Then will be peace and safety without apprehension, at the manifestation of our holy Lord, whom we may safely expect. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, LOOKING for that blessed hope, and the GLORIOUS APPEARING of the great God and our Saviour Jesus Christ. These things speak and exhort and rebuke with all authority." (Tit. ii. 11.)

Ever since Adam's fall man has looked forward to the recovery of Paradise on the earth; and he must look forward to it, until the second coming of the second Adam, the Lord from heaven. The disciples at his first advent supposed the kingdom of God should immediately appear. To correct which error he told them the parable of the ten pounds, as recorded by St. Luke, plainly teaching that he is gone to receive a kingdom, and, *having received it*, TO RETURN and RECKON WITH HIS SERVANTS. At his second advent, this world and its illusions will vanish; the hopes of man and the promises of God will be accomplished. Christ will make all things new, and lead his people into their promised inheritance, "the kingdom prepared for you from the foundation of the world," in new heavens and a new earth; which is Paradise on the earth. "Thy kingdom come, thy will be done on earth as it is in heaven."

REVIVAL IN HARTFORD.—We understand there is a revival going on among the people connected with the Congregational Church in this city, under the pastoral charge of Rev. Mr. Sprague. Many of the converts, we learn, have stated at recent meetings, that their serious impressions were imbibed under the preaching of Mr. Miller, and other lecturers of his peculiar faith.—[Hartford Palladium.

THE MIDNIGHT CRY.

FRIDAY, JANUARY 6, 1843.

LETTERS TO EDWIN F. HATFIELD.

NO. VIII.

THE 2300 DAYS—OF THE RAM—HE GOAT—AND EXCEEDING GREAT HORN.—*Daniel, 8th and 9th chapters.*

HONORED SIR,—Daniel had become familiar with the succession of coming empires, from the revelations made to him in the vision of the great image and the four beasts. He had learned that the same things were represented by emblems widely differing from each other.—As yet, however, he had not learned the name of either of these future powers, which composed the bright image of Nebuchadnezzar, but which took the form of ferocious beasts, to him. He had received an intimation respecting the time in which a certain blasphemous power should have dominion, and wear out the saints of the Most High. This power, he had seen, rose up among the ten kingdoms of the fourth empire. At the end of each of his visions, he had seen the kingdoms of this world destroyed and Christ's everlasting kingdom set up. But as yet he had received no intimation of Christ's first coming and crucifixion, nor of the whole time of the vision to the consummation. In the 8th chapter we learn that the Lord gave him another vision, in which the same powers are introduced, under new emblems. Instead of *wild* beasts, he now sees *tame* ones. The same power which was a bear before, is now a ram.

"The bear aptly described the nature of the Medo-Persian monarchy; but the ram with its two horns was its known emblem in these countries The original word for 'a ram' and that for Elam or Persia had a close affinity. It was usual for the kings of Persia to wear a diadem of gold made like a ram's head, and it is said that rams' heads, with horns, the one higher and the other lower, are still to be seen on the pillars of Persepolis. The Medes were the most ancient of the two nations, and had been most eminent: but the Persians became most powerful and renowned, so that the higher horn came up last."—*Scott.*

Daniel "saw the ram pushing *westward* and *northward* and *southward*, so that no beast might stand before him, neither was there any that could deliver out of his hand; but he did according to his will and became great."

This is the language used by inspiration to represent the conquests of Persia, which was *east* of Babylon, and extended its conquests west as far as the Egean sea: north and northwest they subdued various people even to the Caspian and Euxine Sea. And to the south and southwest, they vanquished Egypt and several of the adjacent regions." Here we see, in what neighborhood of time we must commence our reckoning when seeking an answer to the question, "How long the vision?"—Nor is this neighborhood so large as we might fancy.—The vision must proceed from the point where the two horns are high and the last is the highest,—when a Persian king has the ascendancy, and when both kingdoms are in their glory. But when was this! The Medo-Persian empire commenced its fall in the reign of Artaxerxes Longimanus.† It could not, therefore, commence later than his day. It could not commence before, for two reasons: 1. The empire did not reach its height till his day; and, 2. If we placed it before his day, it would have expired already without any event to answer to the close of the vision. Nor can we begin to reckon when Artaxerxes first came to the throne, for both these reasons. He recovered Egypt, which his predecessor had lost, and celebrated his victories in this third year, for 180 days. But if we commence in his reign, it would be reasonable to suppose there would be some *public act* which would be at once apparent. Such an act did signalize his reign. He published, in his seventh year, a decree which is now known to be a subject of prophecy, granting liberty to all the Jews in his realm, and making provisions for restoring and rebuilding Jerusalem and its temple.

Before proceeding farther, let the reader consider that the days in this vision *must* mean years, if the question by the heavenly messenger is fairly answered by the "Wonderful Numberer," (as the margin reads,) who replies He does *not* ask, how long is the vision concerning the last horn, or "exceeding great" power, which succeeds the Persian and Grecian, and is broken without hands. He asks the length of the vision which extends from the height of the Medo-Persian power to "the last end of the indignation."

Instead of dwelling on the many absurdities which result from applying these prophecies to Antiochus Epiphanes, we will briefly show how accurately they apply to Rome, pagan and papal. In doing this, we shall present the four separate communications made to Daniel in parallel columns, together with a few explanations given in the 9th, or key chapter. We quote from the margin whenever the expression is made clearer by so doing.—The reading in the margin is a translation from the original, as much as that in the text. We leave out *italic words* whenever they do not seem to be needed in the text, as it is well known they are the work of men, being inserted by the translators, without any corresponding word in the original. The dates are given from Coit's edition of Townsend's Bible, which is "arranged in historical and chronological order," with great care.

DAN. II. B. C. 570. GREAT IMAGE.	DAN. VII. B. C. 541. FOUR BEASTS.	DAN. VIII. B. C. 539. RAM AND HE-GOAT.	DAN. X. XI. XII.
Gold Head, Babylon.	*Lion*, Babylon.	Babylon fell the same year this vision was seen, and became a subject of history, not of prophecy.	DETAILED EXPLANATION, given by the Lord Jesus Christ and the Angel Gabriel.
Silver Breast, Media and Persia.	*Bear*, Media and Persia.	*Ram*, Media and Persia.	
Brazen Belly, &c., Grecia.	*Leopard*, Grecia. *Four heads*, 4 divisions.	*He-goat.* Grecia. *Four horns*, 4 divisions.	
Iron Legs, Rome.	*Terrible Beast*, Rome.	*Exceeding great horn*, Rome.	
Character. The fourth kingdom shall be STRONG as IRON—verse 40.	*Character.* A fourth beast, dreadful and terrible, and STRONG exceedingly; and it had great IRON teeth. v. 7.	*Character.* And his power shall be MIGHTY' v 24	*Character.* And the king shall do according to his will. xi 36
Conquests As iron that breaketh all these, shall it break in pieces and bruise. v. 40.	*Conquests.* The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. v. 23.	*Conquests.* Waxed EXCEEDING GREAT toward the *south* and toward the *east*, and toward the pleasant land. v. 9. [Rome was N. W. of Jerusalem.] He shall destroy wonderfully. v. 24.	*Conquests.* See Dan. xi. 21—28.
Acts. Not mentioned in this brief vision.	*Acts.* It devoured, and brake in pieces and STAMPED the residue with the feet of it. v 7	*Acts.* It cast down some of the host and of the stars to the ground, and STAMPED upon them. v 10	*Acts.* They that understand among the people shall instruct many, yet they shall fall by the sword and by flame, and by captivity, and by spoil, many days. xi. 33.
Division. Whereas thou sawest the feet and TOES, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron. . . . And as the TOES of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. v. 41, 42.	*Division.* It had ten horns . . I would know the truth of the fourth beast, . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell. The ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them.	*Division.* Having no connection with the length of the vision, or with the doings of Paganism and Popery, (the two desolating abominations which tread under foot the sanctuary and the host,) the division into ten kingdoms is not here noticed.	
Papacy. Not mentioned to Nebuchadnezzar, who had no interest in hearing of it.	*Papacy.* I considered the horns, and behold there came up among them another little horn; . . . and behold, in this horn were eyes like the eyes of a man, and a mouth that spake very great things, whose look was more stout than his fellows. v. 8 & 20. QUERY.—How can these *fellows* represent successive kings, no two of which existed together, as Mr. Hatfield and other theological opponents suppose?	*Papacy.* And through his policy, also he shall cause *craft* to prosper in his hand, and he shall magnify himself in his heart, and by peace shall he destroy many. [Antiochus destroyed a few by war. Did he destroy MANY by *peace*?]	*Papacy.* And he shall exalt himself, and magnify himself above every god. xi. 36.
	Papal Acts. The same horn made war with the saints, and prevailed against them, until the Ancient of days came, and judgment was given to the saints of the Most High. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, v. 21, 22, 25.	*Papal Acts.* It cast down the truth to the ground. It waxed great even against the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them, v. 12, 10. [Stars represent faithful ministers, and other ornaments of the Church. "The 7 stars are the angels of the 7 churches."]	*Papal Acts.* And shall speak marvellous things against the God of gods. And they that understand among the people shall instruct many: yet they shall fall by the sword and by flame, and by captivity, and by spoil, many days, 11: 36, 33.
		Additional Facts. He magnified himself even against the PRINCE of the host, and from him the daily was taken away, and the place of his sanctuary was cast down,—and shall DESTROY the mighty and the holy people. He shall also stand up against the PRINCE of Princes, v. 11, 24, 25.	*Additional Facts.* They shall take away the daily, and they shall place the abomination that maketh desolate.—With the arms of a flood, shall they be overflown from before him, and shall be broken. yea, also the PRINCE OF THE COVENANT, 11: 31, 22.
End. A stone was cut out without hands, which smote the image upon his FEET, that were of iron and clay, and broke them to pieces. Then was the iron and the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them. v. 24, 25.	*End.* The Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. The beast was *slain*, and his body DESTROYED, and given to the BURNING FLAME. v. 9, 10, 11.	*End.* He shall be broken without hand, v. 24. The consummation, and that determined, shall be poured upon the desolator, 9: 27.	*End.* There shall be a time of trouble, such as there never was since there was a nation, even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the book. And many [the multitude] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt, 12: 1, 2.
Christ's Kingdom. One like the Son of man came with the clouds, &c. See v. 13, 14. The saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever —Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. v. 22 and 27	*Christ's Kingdom.* And the stone that smote the image became a great mountain, and filled the whole earth. INTERPRETATION—The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT shall stand FOREVER.	*Christ's Kingdam.* Then shall the sanctuary be cleansed [or justified.] "Sanctuary," says Cruden, "signifies a holy, or sanctified place of the Most High. Heaven is called by the name of Sanctuary. Ps. 102: 19, "For he hath looked down from the heights of his sanctuary: from heaven did the Lord behold the earth." It is taken likewise for the holy land, the land of Canaan: Ex. 15: 17. "Thou shalt bring them in and plant them in the Sanctuary which thy hands have established."	*Christ's Kingdom.* And they that be wise, shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars for ever and ever, Dan. 12: 3. But go thou thy way till the end be, for thou shalt rest, and STAND IN THY LOT, at the end of thy days.

This is evidently referred to by the Psalmist (78: 54.) "And he brought them to the border of his sanctuary, even to this mountain which his right hand hath purchased." In the same Psalm it is said: He chose the tribe of Judah, the Mt. Zion which he loved, and he built his SANCTUARY like high places, like the EARTH, which he hath established FOREVER.

PARALLEL and EXPLANATORY FACTS.—The people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. MESSIAH shall be cut off, but not for himself. From the going forth of the commandment to restore and to rebuild Jerusalem unto MESSIAH THE PRINCE, are 7 weeks and 62 weeks, 9: 26, 25.

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†American Encyclopedia.

In the next Psalm the writer says :

O God, the heathen are come into thine inheritance,
Thy holy temple have they defiled,
They have laid Jerusalem on heaps,
Help us, O God of our salvation !
For the glory of thy name,
And deliver us, and purge away our sins,
For thy name's sake.

* * * * *

So we, thy people, and sheep of thy pasture,
Will give thee thanks FOREVER.

Does not this refer to an eternal state following the judgment ? Compare this language with that used by Isaiah :

Behold, the Lord maketh the earth empty, and maketh it waste,
The earth mourneth and fadeth away,
The earth also is defiled under the inhabitants thereof,
Because they have transgressed the laws,—changed the ordinance,
Broken the everlasting covenant. . . . .
The earth is utterly broken down,
The earth is clean dissolved, the earth is moved exceedingly,
The earth shall reel to and fro like a drunkard,
And shall be removed like a cottage : . . . .
THEN shall the moon be confounded, and the sun ashamed.
When the Lord of hosts shall reign in Mount Zion,
And in Jerusalem, and there shall be glory before his Ancients.
—Isaiah 25 : 1, 4, 5, 19, 20, 23,

This will be fulfilled, at the same time with the following, which is applied to the city of the Lord, the Zion of the Holy One of Israel.

I will make thee an eternal excellency,—a joy of many generations.
Thy sun shall no more go down ;
Neither shall thy moon withdraw itself.
For the Lord shall be thine everlasting light,
And the days of thy mourning shall be ended.
Thy people also shall be all righteous.
They shall inherit the land FOREVER.—Isaiah 60 : 14, 19. 20, 21

The same glorious sight is presented in Isaiah 35 : 10.

And the ransomed of the Lord shall return,
And come to Zion with songs,
And EVERLASTING joy upon their heads.
They shall obtain joy and gladness,
And sorrow and sighing shall flee away.

Compare this language with the 21st chapter of Revelations, and you will find it will be fulfilled, in the new Jerusalem, the tabernacle of God with men, in the NEW EARTH. Then will the sanctuary be cleansed, and not before. You remember the words of Sir Isaac Newton : "The sanctuary is not yet cleansed." It cannot be, while terrible beasts tread down the earth—while the overspreading of abominations make it desolate even to the CONSUMMATION. But the Lord says :

Behold I create new heavens and a new earth ;
And the former shall not be remembered,
Nor come into mind.
But be ye glad and rejoice FOREVER in that which I create ;
For, behold, I create Jerusalem a rejoicing,
And her people a joy,
And I will rejoice in Jerusalem,
And joy in my people.
And the voice of weeping shall no more be heard in her,
Nor the voice of crying."—Isaiah 65 : 17, 18. 19.

Now, we see why the Psalmist calls on the earth to rejoice, in view of the coming of Jehovah to judge the earth. It is going to be cleansed or made new.

O worship the Lord in the glorious sanctuary.
Fear before him all the earth, * *
The world also shall be established that it shall not be moved.
He shall judge the people righteously.
Let the heavens rejoice, and let the earth be glad.
Let the sea roar, and the fulness thereof.
Let the fields be joyful, and all that is therein.
Then shall all the trees of the wood rejoice before the Lord.
For he cometh—for he cometh to judge the earth.
He shall judge the world with righteousness,
And the people with his truth.—Ps. 96 : 9—12. See also Ps 98

Now, my dear brother, shall we disregard the perfect harmony between all these revelations of the Almighty, and apply one of these visions to a Syrian king who died 164 years before Christ, when they so manifestly relate to great powers which rule in the earth till Christ dashes them in pieces, and sets up his everlasting kingdom, when, "to them that look for him, he shall appear the SECOND time, without sin, unto salvation ?" Dare you deny that Christ applied this same prophecy to something which was still future, when he spoke ? "When ye SHALL SEE the abomination of desolation, SPOKEN OF BY DANIEL THE PROPHET, stand in the holy place." This language Christ applies to Rome, long after Antiochus was dead and buried. Why will you try to raise his putrid corpse ?

But I need not argue this point. The identity of the visions in their progress identifies them in their end.

"At the time appointed," said the angel, "the end shall be." That time appointed was the 2300 days. Gabriel was told by his divine Master, "Make this man to understand the vision." He did it, in part, immediately, but gave him no hint, when to commence the 2300 days, or how to understand them. He closed by saying, "Shut thou up the vision, for it shall be for many days." It was indeed shut up then, for Daniel himself says, "I was astonished at the vision, but none understood it." Had Gabriel then disobeyed the command to make Daniel understand it ? It is certain he *had not finished his work*, and equally certain that he did finish it afterward.

How do you know this ? an objector may inquire. Because he was still an angel of light, employed in errands from heaven, when he appeared to Zacharias and the virgin Mary, 500 years afterwards. This proves that he had never disobeyed the Lord.

Daniel waited fifteen years, however, in uncertainty. He had caught at the words, "The sanctuary shall be cleansed." He had naturally applied them to that which was first in his own heart, towards which his windows were open when he prayed. He waited till 2300 days had passed, once and again, and still the sanctuary was not cleansed. He was in doubt what this could mean.—In his perplexity, he did as we now do ; he applied himself to the study of the prophecies. There he learned that the seventy years of captivity were almost ended. Now, thought he, the sanctuary will indeed be cleansed. He therefore confessed his sins, and prayed, saying, "Cause thy face to shine upon thy sanctuary, that is desolate." Scarcely had he uttered this word when his prayer was interrupted by the angel Gabriel, "flying swiftly," as if on an urgent errand. What was it ? "I am now come forth to give thee skill and understanding :" as if he had said, I am come to correct your mistake respecting the cleansing of the sanctuary, and the 2300 days. The angel proceeds to say: "Understand the matter and consider the vision. Seventy weeks are determined [CUT OFF, as all modern* Hebrew scholars agree] upon thy people, and upon thy holy city, to finish the transgression and make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." That these seventy weeks, or seventy *sevens* were fulfilled at the death of Christ, after 490, or 70 times 7 years, most Christians are agreed. It only remains to inquire from what they are cut off. The only rational answer which offers itself is, the 2300 days, left unexplained before, and to which these seventy weeks are a key. *What vision was before Daniel, which he could CONSIDER ? These words must relate to something he had seen before, or to what he was then looking at. What vision was before him ? *Nothing* but the person of the angel. Does the angel mean to be understood, as if he had said, "*Consider* ME, look at my form, my face and my wings ; seventy weeks are cut off !" &c. He meant this, or referred him to THE VISION recorded in the eighth chapter, in which Gabriel had before been seen. But manifest as this connection is, in our common translation, it is rendered still more clear and striking, in Tindale's translation of the Bible, printed in 1549. It was published before the chapters were divided into verses. I give his orthography.

"As I was yet speakinge at my prayers, knoweledginge myne owne synnes, and the synnes of my people, making so mine intercession before the Lorde my God, for the holye hil's sake of my God : Yea, while I was yet speaking in my prayer, beholde the man Gabriel (whome I had seen afore in the vision) came flying to me, and touched me about the offeringe time in the eveninge.—He informed me, and spake unto me : O Daniel, sayde he, I am now come to make the understand it. For as soone as thou beganest to make thy prayer, it was so divised, and therefore am I come to shewe the. And why ? For thou art a man greatly beloved. Therefore, ponder the matter well, that thou mayest learne to understande the vision."

Need we ask to have the connection made more manifest ? While pondering the matter well that he may "learne to understande the vision," he perceives that seventy *sevens* are cut off, which must be fulfilled in years. We know they have been so fufilled. This part cut off being thus fulfilled in years, the remainder must be so likewise. Subtract 490 from 2300 and 1810 remains to complete the vision. We have already lived 1809 years and nine months since Christ was crucified.

Here let us briefly sum up the argument :

I. The Lord revealed future events to Daniel at five different times, including the revelation in the ninth chapter, which is evidently a key to that in the eighth.

II. These revelations are different views in the same field, and they *must* OF COURSE *harmonize*.

III. Daniel is permitted, at three separate times, to see the kingdom of Christ and his saints, which is to be universal, "under the whole heaven," and IT shall stand FOREVER, and the saints shall possess it forever, even forever and ever. There Daniel would expect his inheritance, and there he shall stand in his lot, at the end of the days.

IV. Before this everlasting kingdom is set up, he sees the kingdoms of this world broken in pieces—consumed—destroyed—given to the burning flame.

V. The view, in the eighth chapter, has a particular period during which it must begin.

VI. The only precise point given in the whole Book for the commencement of the vision is, the going forth of the commandment to restore and build Jerusalem. This decree went forth within the above-named period 457 years before the common Christian era of Christ's birth—from which point 490 years were fulfilled at his Crucifixion,—that great event which seals the vision.

VII. From the same point, 2300 years terminate in 1843,—the period before Christ being spanned by the arch of 490 years, and the 1810 years since, being fixed with astronomical precision.

Thus all objections founded on the uncertainty of chronology are wholly obviated.

O may we be ready to meet our Saviour, when the time is fulfilled, and he shall come to cut off the wicked from the earth, and to receive those who love his appearing.

I remain &c.

N. Southard.

For the Midnight Cry.

A CONVERT'S REASONS.

Messrs. Editors,—I was once found among those who considered it contemptible to listen with any degree of patience to the Second Advent doctrine, as advocated by Mr. Miller, and others of similar belief. But my views on this important subject have greatly changed ; and it may, perhaps, subserve the cause of truth and righteousness, to state *how* this change has been effected I have for some time, and in different ways, endeavored to find out the truth in reference to this very serious matter ; and as a first resort. I very naturally seated myself at the feet of those who professed to know all about it. I listened with attention to the lectures of those whose professed object it was, to "use up Miller for a *shilling*," or for *nothing*, if twelve and a half cents were deemed too much to expend upon what was considered a "worthless humbug." I hoped to hear some well digested argument in opposition to Christ's personal reign upon the earth. But my hopes were, in every instance, destined to disappointment ; the main scope of the lecturer seeming to be to set "second advent" doctrines before the mind in a *distorted* and *ludicrous* light. As my object was to understand *the truth*, and as that was not obtained while seeking it from the lips of those who are placed as "watchmen" on the walls of Zion, (who surely ought to know the "signs of the times,") I consulted the *publications* of the despised believers in the "personal reign" of Zion's King. In them I found no senseless ridicule applied to scenes of Judgment and of Millennial glory ; but a serious, well managed vindication of their sentiments, not in words of "*man's wisdom*," but in those which the Holy Ghost employs.

Light began to dawn upon my mind, and when I found that a multitude of passages in the Bible were utterly inexplicable, except when viewed in connection with *two distinct resurrections* of two very different classes, I could not but wonder that I should so long have opposed a doctrine which shines forth so luminously in the truth of God But I not only consulted "second advent" publications, I attended the lectures of Brother Storrs on several occasions. In his manner there was the utmost solemnity, and in his argument I could discover no vulnerable point. To unbelievers in the doctrine of the "personal reign" of Jesus, I would say, "search the Scriptures" and see if these things are not so. In conclusion, I would express how much I am indebted to the letters of Brother Southard to Brother Hatfield, for a perfect refutation of the "Antiochus" delusion,

Yours in the bonds of the Gospel,

Timothy.

Midnight Cry, Jan. 6, 1843

"SIGNS IN THE STARS."

When all the signs mentioned by Christ, have been fulfilled, He says: "then shall THEY SEE the Son of Man coming in a cloud, with power and great glory." And he immediately adds: "When these things begin to come to pass, then look up, and lift up your heads, for YOUR REDEMPTION draweth nigh." And after the parable of the "fig-tree, and all the trees," he proceeds: "When you see these things come to pass, know ye that THE KINGDOM OF GOD is NIGH at hand."—Luke 21 : 25-31.

Paul tells Timothy, [2 Tim. 4 : 1.] "Christ shall judge the quick and the dead at his appearing and his kingdom." After a few solemn charges to Timothy, he says: "There is laid up for me a crown of righteousness which the Lord, the righteous judge shall give me AT THAT DAY, and not to me only, but *to all them also that love his appearing*."

It is becoming *very fashionable* to refer all the Scriptures respecting Christ's coming and the end of the world, to the destruction of Jerusalem. But unless it can be shown that Christ then came in the clouds, and that Paul, and those who loved the Lord's appearing, then received their crowns, we must believe the time is yet to come, in which "the Lord Jesus shall be revealed, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints."

Among the signs of this "great day for which all other days were made," it is said, "the stars shall fall from heaven, and the powers of the heavens shall be shaken."

The fixed stars being much *larger than the earth* CANNOT fall to it in showers, and therefore *cannot* be intended. In former times, a few shooting stars, or meteors were noticed, but no very striking exhibition of them in multitudes was ever recorded previous to the memory of those now living. The People's Magazine for Jan. 1834, contains an extended article on this subject, with an engraving, from which we extract the following interesting particulars:

METEORIC PHENOMENA.

"On the morning of the 13th Nov. 1833, those who are in the excellent habit of early rising, had an opportunity of witnessing one of the most beautiful displays, that the imagination can conceive. We happened to be among the fortunate on this occasion, and therefore can describe the scene from our own observation.

"We were about five miles southwest of Boston, and a little before five in the morning, on looking out of the window, saw several stars shooting downward, leaving behind a long shining train. This excited our attention, and calling up a learned friend who was sleeping in an adjacent room, we sallied forth.

"The scene was indeed beautiful, and almost fearful. On all sides of us, nearly without cessation, the meteors were streaming through the heavens; sometimes one alone, sometimes two or three or more together. Some of them were small, and soon disappeared; others were more brilliant, and had a longer and more glorious career. We were standing among some trees, the strong shadows of which were often thrown upon the ground as the meteors hurried by.

"There was a boy with us, whose exclamations were amusing and descriptive. 'See there, see, see!' said he, 'there goes a whole handful! there's one cracked all to pieces! Look up there; that one's made a mark on the sky like a piece of chalk!'

"It may well be believed that our feelings became deeply interested, and that an exhibition so wonderful, produced emotions amounting to awe. It seemed as if the very stars were leaping from their places, and after a rapid flight, vanishing into air. If philosophy taught us better, still the imagination *could not be restrained*, and the mind pressed forward to that predicted hour, when 'all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree.'—Isa. 34 : 4.

"It is perhaps one of the purposes of such natural wonders, to rouse the mind, that might otherwise sleep over the works of God, to a consideration of the great things which he has done and has yet to do. This may be a part of their design, and therefore, it may not be amiss to indulge and cherish the deep and awful impressions which they make. But we should not permit these phenomena to excite superstitious ideas, for they are no doubt, as truly natural, and as much in the course of events as the clouds that every day are sweeping unheeded through the sky."

We shall not deny that these showers were produced by natural causes, but when Christ calls our attention to such SIGNS it must be wrong to consider them unworthy of special notice.—ED.

"A correspondent of the Philadelphia National Gazette gives the following description of the appearance of the phenomenon in that city :—

"'About a quarter past five o'clock this morning, being awake, a blaze of light filled the window, which in all respects resembled the effects produced by a flash of lightning. I was soon informed that there was an uncommon appearance of shooting stars. In order to obtain a full view of this brilliant scene, I took a position in the open air, and, in conjunction with a person near me, counted the number that appeared in five minutes. They amounted to eighty at least; but as sometimes several would fall at one time, and frequently in opposite portions of the heavens, it is most probable that many escaped our observation. During the whole time, allowing eighty to have appeared in five minutes throughout, the number of descending meteors must have amounted to upwards of two thousand; while many, in their sudden transit, would exhibit only a train of pale light, but well defined, others, bursting suddenly upon the sight, would blaze splendidly through the whole extent of their course, impressing the eye for a few moments with the appearance of a brilliant line of light. It was impossible to witness these appearances without being strongly impressed with the sublimity and splendor of the scene.'

"A correspondent of the New York Commercial Advertiser gives the following description of these meteors:

"'At half past four o'clock A. M., I first observed it, and continued to notice it until its termination at six o'clock A. M. From a point in the heavens, about fifteen degrees southeasterly from our zenith, the meteors darted to the horizon in every point of the compass. Their paths were described in curved lines similar to those of the parallels of longitude on an artificial globe.

"'Millions of these meteors must have been darted in this shower. I was not able to remark a single one whose proximity to me was greater or less than any other—by being intercepted between my vision and any distant object—such as trees, houses, or the high shore of New Jersey west of me. The singularity of this meteoric shower consisted in the countless numbers of the celestial rockets, and more especially in their constantly uniform divergence from the point fifteen degrees southeasterly from our zenith.'

"A writer in the Rockingham (Va) Register, states that these phenomena began about one o'clock, and continued without intermission till daylight.

"'It might be literally called a rain of fire. It consisted, to adopt the vulgar denomination, of very numerous shooting stars,—so numerous as to fill the whole atmosphere, and to be resembled by those whose sphere of observation was pretty large, to those flakes of snow which we are accustomed to see as the precursors of a coming snow storm. Thousands of those bright scintillations were to be seen at one glance of the eye. Some of these meteors were large, and emitted a vivid light; others were mere sparks or scintillations; but all so rapid in their motions as to seem a fiery line stretched from the point of detonation to the point of extinction.'

"A gentleman who came passenger in the Hilah, from Liverpool, informed the editors of the New York Journal of Commerce 'that on the night of the 12th—13th inst. she was on St. George's Bank, about 300 miles distant from the coast. The meteoric phenomenon was as splendid there as it is described to have been here: and occurred at the same time of the night.'"

"A gentleman who was riding in the stage at St Lawrence County, during the same night, stated 'that instead of a shower of meteors, he encountered a fall of snow. He however noticed frequent flashes of bright light, and the stage driver remarked that it was strange there should be lightning during a snow storm.'".

"The Salem Register of Nov. 18th mentions a somewhat singular coincidence connected with thess phenomena. 'It appears that Captain Hammond of the ship Restitution, and his crew, who arrived at this port last week from Palermo, have had the extraordinary good fortune of witnessing this wonderful phenomenon *twice within a year*—the ship being in our bay on Wednesday morning, bound in. They saw the meteors as early as twelve o'clock, and viewed them till daylight. The appearance of the heavens was very similar to that of an occurrence which happened exactly on the same day of the month and year, at Mocha, in the Red Sea, where they went for pepper. Captan Hammond thus describes the sight at Mocha, in an extract from his Journal, written at the time.

"'Nov. 13th, 1832. From 1 A. M. until after daylight there was a very unusual phenomenon in the heavens. It appeared like meteors bursting in every direction. The sky at the time clear, the stars and moon bright, with streaks of light, and thin white clouds interspersed in the sky. On going on shore in the morning, I inquired of the Arabs if they had noticed the above: they said they had been observing it most of the night. I asked them if the like had ever appeared before. The oldest of them replied it had not. I asked them to what they attributed it? The answer was, they supposed the Devil was at work, and they considered it was an ill-omen, which of course was natural, as they were daily expecting an army to besiege the city. For the last six days in has been blowing a strong gale from the south—hazy weather, and sand in the air.'

"The Register also states as remarkable coincidences, that the only three great meteoric showers on record all took place on the morning of November 13, viz:—In South America, November 13, 1779—at Mocha, November 13, 1832—and in the United States, November 13, 1833."

"Below is an account of an appearance seen in 1779, by Andrew Ellicott, Esq. It is taken from the Transactions of the American Philosophical Society, Vol. VI. pp. 28, 29.

"'November 12, 1779, about 3 o'clock A. M., I was called up to see the shooting stars (as it is commonly called.) The phenomena was grand and awful; the whole heavens appeared as if illuminated with sky rockets, which disappeared only by the light of the sun after daybreak. The meteors, which at any one instant of time appeared as numerous as the stars, flew in all possible directions, except from the earth, toward which all inclined more or less; and some of them descended perpendicularly over the vessel we were in, so that I was in constant expectation of their falling among us. We were in lat. 26 deg. N. and S. E. from the Key Largo, near the edge of the Gulf Stream.

"'I have since been informed that the above phenomenon extended over a large portion of the West India Islands, and as far north as St. Mary's in lat. 30, 42, where it appeared as brilliant as with us off Cape Florida.'"

"The following account of a meteoric phenomenon, very similar to that of the 13th inst. is taken from the Richmond Va. Gazette, of April 23, 1803. This electrical phenomenon was observed on Wednesday morning last at Richmond and vicinity, in a manner that astonished every person who beheld it. From one until three in the morning, those starry meteors seemed to fall from every point in the heavens, in such numbers as to resemble a shower of sky-rockets. Several meteors were accompanied with a train of fire, that illuminated the sky for a considerable distance. One, in particular, appeared to fall from the zenith, of the apparent size of a ball eighteen inches in diameter; that lighted for several seconds the whole hemisphere. During the continuance of this remarkable phenomenon, a hissing noise in the air was plainly heard, and several reports resembling the discharge of a pistol."

"In June 1799, Humboldt observed a prodigious number of falling stars between the island of Madeira and the coast of Africa. Thousands of falling stars succeeded each other during four hours. Bonpland relates that there was not a place in the heavens from the beginning of the phenomenon, equal to the extent of three diameters of the moon which was not filled with them.

"Accounts have been received from New Orleans which state that the late phenomena (in Nov. 1833) were also witnessed in that city; and the western papers contain full descriptions of the celestial display, as it was seen in that section of the country."

A STRANGE THING.

A few days since, some of our Second Advent brethren went to a Presbyterian clergyman in Newark, N. J. to obtain the use of his meeting house, for the purpose of giving a lecture, when he remarked, it was an utter absurdity to talk of Christ's reigning upon this earth—that people who believed such a doctrine, had not minds as big as a grain of sand. "Why," said he, "if Christ does reign here, He may reign alone, for all me—I would not stay with him!!!" Very well; the gentleman can probably have his choice either to "stay with" Christ, or be among those who "shall go away." But that choice must be made before the Master comes. What must be the state of that teacher in Israel, who can treat this great subject in such a manner? The doctrine of Christ's speedy coming is drawing a straight line. There is no neutral ground. We must either be for or against Christ. It is *a strange thing*, to our mind, how a *Christian* can have such a strong aversion to the coming of Christ.

☞ Lectures on subjects connected with Christ's coming at hand, are delivered almost every evening, at the M. P. Church in Attorney Street. Bro. Jacobs enters heartily into the work.

THE TURKISH EMPIRE.

More than twelve years ago, brother Miller published his views on the 9th chapter of Revelations, expressing his belief that the close of the sixth trumpet would be marked by the departure of Turkish supremacy, in 1839, or 1840. Nearly five years ago, [in 1838] brother Litch, understanding the duration of the sixth trumpet to be represented by *a day for a year*, published this lecture.

That the sixth trumpet relates to the Turkish power, most of our learned commentators agree. That its independence has departed is most clearly proved by the Eastern correspondence of the "New York Observer," published in August, 1841. Their correspondent uses the following expressive language, probably having no more suspicion that he was sustaining our views of the near coming of Christ, than that he was building up Mahomedanism: "The Turkish Empire is becoming decomposed, and is but A MERE CORPSE!"

Now, let us suppose a case, and ask a question.

Imagine an ambitious politician in the south-west part of this Union. He draws around him the heterogeneous French, Spanish, and English population of Louisiana, and Florida, and becomes their leader in rebellion against the General Government; our navy is manned and sent against him, but he captures it, and sets our armies at defiance. Our President is reduced to such extremity, that he is compelled to accept the intervention of friendly powers. They, by their ambassadors at Washington, agree upon terms to be offered to the bold rebel. They tell him, if he will give up the fleet he has captured, and withdraw his troops from the rest of the Union, they will give him Louisiana, to be held by him and his family forever, and Florida to be his during life. The President agrees to these terms, with the further humiliating proviso that, if they are not accepted by the rebel, the friendly powers may take the matter into their own hands.— After the messenger has left Washington, the President sends to the ambassadors of the friendly powers to know what is to be done, if the successful rebel refuses even this offer. The ambassadors answer,—"WE WILL TAKE CARE OF THAT!" Would not every one feel that the independence of this country had departed? What if we were afterwards permitted to keep up the forms of government? So are other provinces permitted.

We believe the sixth trumpet has ceased its sounding; and to those who are not prepared for the last blast of the LAST TRUMPET, it is a fearful thought. O, hear his voice. PREPARE TO MEET THY GOD.

THE THREE WO TRUMPETS.

WO! WO!! WO!!!

Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840.*

BY JOSIAH LITCH.

> And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. . . . . Rev. viii. 13.
>
> The second wo is past; and behold, the third wo cometh quickly. . . . . . . Rev. xi. 14.
>
> And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. . Rev. xi. 15.
>
> And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. . . . . . . Rev. xi. 18.

REVELATION, NINTH CHAPTER.

The book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning. It is greatly to be feared much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular. Can it be otherwise than that the Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks as are frequently made in reference to the sure word of prophecy? How differently has the author of the book expressed himself in reference to it! He calls it, "THE BOOK OF THE REVELATION OF JESUS CHRIST, *which God gave unto him, to* SHOW UNTO HIS SERVANTS things which must shortly come to pass: and he sent and signified it by his angel unto his servant John, who bare record," &c.

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then, "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it? We may say, "Let them curse, but bless thou."

It is admitted that the book is highly figurative, and cannot be readily understood without labor and pains-taking. But at the same time this admission is made, it is maintained that there is a key for interpreting all the figures of the Holy Scriptures, if we will but take the pains to search for it, comparing spiritual things with spiritual.

But to our subject. The text is a part of a prediction of a long series of events, presented under the sounding by seven angels of seven trumpets. What events were shadowed forth by the sounding of the first four angels, we shall not now stop to inquire, but shall come at once to the fifth trumpet, and the events which accompanied its sounding.

When the fourth angel ceased to sound, it was said, "Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. ix. 1: "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. i. 20: "The seven stars are the angels (or ministers) of the seven churches." A fallen star, then, would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian impostor*, *Mahomet*. There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahommedism, I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

If Mahomet was the fallen star who opened the bottomless pit, then the smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light*,) and the air, (*the influence of Christianity on the minds of men.*) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as the scorpions of the earth have power."

Locusts upon the earth. That these locusts were emblems of an army, is clear from verses 7 and 8: "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.

This description corresponds strikingly with the description history gives us of the Mahommedan horsemen. 1. *The shape of the locusts*, like horses prepared for battle. 2. *Their head-dress.* "Faces of men, hair as the hair of women, and *crowns* LIKE *gold* on their heads." Such is the description of a Mahommedan horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban*, LIKE *gold*.

"*Was given power, as the scorpions of the earth have power.*"

"The scorpion is generally two inches in length, and resembles so much the lobster in form, that the latter is called by the Arabs the sea-scorpion. The poison of this animal is in its tail, at the end of which is a small, curved, sharp-pointed sting, similar to the prickle of a buck-thorn tree; the curve being downward, it turns its tail upward when it strikes a blow. Some are yellow, others brown, and some black. The yellow possesses the strongest poison, but the venom of each affects the wounded part with frigidity, which takes place soon after the sting has been inflicted."*

Discarides gives an account of the effect produced by the sting of a scorpion. "Where the scorpion has stung, the place becomes inflamed and hardened. It reddens by tension, and is painful by intervals, being now chilly, and now burning. The pain soon rises high and rages, sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities of the body become cold; the groin swells; the hair stands on end; the visage becomes pale; and the skin feels throughout it the sensation of perpetual prickling, as if by needles."

Martinicus says of the attack, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting."

The Mahommedan armies were principally horsemen; and these armies were the principal instruments by means of which the Mahommedan religion was propagated. Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors. For ten years Mahomet labored in Mecca to propagate his religion by moral means; but it made but slow progress. He then was obliged, by flight to Medina, to save his own life. In Medina he was cordially received, and soon assumed both the regal and sacerdotal characters, enlisted an army, and commenced the extension of his religion by the power of the sword. Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not. It was not a gentle infusion of truth by moral suasion, but a violent, forcible imposition of falsehood, or poisonous error, and a retention by force of the victim, until the poison took effect.

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia*, *Syria*, *Egypt*, *Africa*, and *Spain*, had submitted to the victorious arms of the Arabian and Saracen conquerors."†

Verse 4: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

Grass, *green thing*, *and tree*, are here put in opposition to *those men* who have not the seal of

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* This discourse is taken from the Second Advent Reports, No. 2.

* R. Watson.

† Ruter.

God, &c. If so, they must mean those who have the seal of God—his worshippers.

"Among the torments inflicted by the Mahommedan powers upon the conquered, were the following:—Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahommedan religion, upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."* Thus it was commanded them not to hurt *grass*, *green thing*, *tree*—Christians; but those who had not the seal of God—infidels and heathen.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them.

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahommedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; (see verse 15.) "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "*They had a king over them.*" From the death of Mahomet until near the close of the 13th century, the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahommedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "*Which is the angel of the bottomless pit.*" An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahommedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."†

When the address of "The World's Anti-Slavery Convention" was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon*," *the destroyer;* in Greek, "*Apollyon*," *one that exterminates* or *destroys*. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says *Perkins*, "He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in "CHRIST'S SECOND COMING," &c., by the author, in 1838.

"*And their power was to torment men five months.*" Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months;*" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One wo is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first wo was to continue from the rise of Mahommedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."*

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the* OTTOMAN *independence in Constantinople departed, and is it in* CHRISTIAN HANDS?

Let the following testimony answer the question.

First Testimony. The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe; and on them he has been dependent for support against Mehemet.

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* Smith's Key to Revelation.

† See Perkin's "World as it is," p. 361.

* Hawkins' Ottoman Empire, p. 113.

Second Testimony. The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald for April, 1841, p. 160.

"The power of Islamism, is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venon of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahommedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

This, let it be remembered, is the clear, positive testimony of an eye-witness, a man who is on the spot, and who knows whereof he affirms. For truth and veracity, he has the confidence of the American Board of Commissioners for Foreign Missions, and they, in their official organ, have given publicity to the testimony. Reader, please review this witness's testimony, and mark its point and strength.

Third Testimony. The following is an extract from a London paper. The article is headed, "The Waning of the Ottoman Empire." It has been copied into most of the leading journals of this country, without one word of dissent on the part of any. Thus the whole editorial corps in this country have given it their official sanction.

The object of the writer is to show the relative condition of the Turkish and Christian powers of Europe. In former times the Turkish empire exceeded in power every kingdom in Europe. But the scene is changed; the Turks are weakened, and the Christian nations strengthened. The article concludes thus: "*The day they* (the nations of Europe) *counted their numbers was to be the last of Constantinople;* AND THAT DAY HAS EVERYWHERE COME."

So, according to all our leading periodicals, the last of Constantinople has come.

Fourth Testimony. Dr. Bond, editor of the *Christian Advocate and Journal*, New York, in one of the May numbers of that paper, concludes his account of Eastern affairs thus: "*The Mahommedan nations are effectually in the hands, and at the mercy of the Christian governments.*"

Fifth Testimony. Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell last year, says: "How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *re-organized* by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe *re-organized the government?* What need of it, if it was not *disorganized?* If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the Sultan, as their vassal.

The foregoing testimonies on the question in hand are explicit, and show conclusively that Turkish independence is gone, and that the Christian powers of Europe have it in their hands.*

2. *When did Mahommedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of $750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced last August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extracts from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840.

"Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note, declared, that their governments were unanimously agreed upon taking measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers.*"

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience, in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question.

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the *four powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor by his own presence to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies.

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* To this we add a sixth. Rev. Joel Howes, of Hartford, Ct., recently said in a public meeting, that the Ottoman power was down—dead—gone.

During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his order, viz., sent to quarantine*, ON the ELEVENTH DAY OF AUGUST, 1840.

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840."*

"I can add but little to my last letter on the subject of the plans of the *four powers;* and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

"The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise."

Let us now analyze this testimony.

1. The letter is dated "Constantinople, Aug. 12."

2. "Yesterday," the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that "provision had been made," but he could not know what it was; and that he need give himself no alarm "*about any contingency which might* AFTERWARDS ARISE!!" From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan's independence that day? GONE. Who had the supremacy of the Ottoman empire in their hands? *The great powers.*

According to previous calculation, therefore, OTTOMAN SUPREMACY *did depart on the* ELEVENTH OF AUGUST *into the hands of the great Christian powers of Europe.*

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."* Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "and thy wrath is come, and the time of the dead; that they should be judged; and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present discourse. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near.* But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

The conclusion to which the foregoing article brings us, is, that the time for the sounding of the 7th and last trump is nigh, even at the door. That trump is a *Wo!* on the inhabiters of the earth; NOT a greater manifestation of God's grace than ever the world saw, even the conversion of the whole world. Reader, think again; can the third WO be the conversion of the world? Must it not rather be the destruction of those that destroy the earth? But when will that time come? Do the Scriptures reveal the time? They do. Let it be understood, the question is not now whether we or any one else understand the time, but is the time revealed?

Let us hear Daniel (xii. 1—3) on this point. 1. He predicts the reign of Michael, the great prince of Israel; a great time of trouble; the deliverance of all God's people; the resurrection of many of them that sleep in the dust of the earth; the *glorification* of the *wise*, and they that *turn many to righteousness*, forever and ever.

2. He heard (verse 6) the question asked, "How long shall it be to the end of all these wonders?"

3. He heard the answer given, (verse 7,) under the most solemn oath. "It shall be for a time, times, and a half, and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

The time is here most distinctly given by the Divine messenger. "How, then," it is asked, "did Christ say, 'Of that day and that hour knoweth no man, no, not the angels in heaven, but my Father only?'" I reply, on the same ground that he said to Daniel, on his saying "I heard, but I understood not," "Go thy way, Daniel, the words are closed up and sealed to the time of the end."

Can we now understand the time?

Until the time of the end should come, Daniel could not understand, nor could any one else do so; but at "the time of the end," the word was, "THE WISE SHALL UNDERSTAND." ALMIGHTY GOD has promised, and he will perform; and before Christ comes these things *must* and *will* be understood, or God's promise fail. But when Christ was on earth the time of the end had not come. It has now come, and the word is unsealed. Many are now running to and fro, and knowledge is increased on this subject. Measuring rods were then put into Daniel's hand, by which the time was to be understood at "the time of the end." They are these: Dan. xii. 11, 12. And from the time the daily (paganism in Rome, which persecuted the church) shall be taken away, and the abomination which maketh desolate (Popery, which afterward persecuted the church) be set up, a thousand two hundred and ninety days.

The *first* papal war ever waged against the saints, was, according to Gibbon, 508 of our Lord. From that, 1290 days or years would bring us to 1798, when, according to Dr. A. Clarke, "the French Republican army, under general Berthier, entered Rome and entirely superseded the whole papal power."

"Blessed is he that waiteth and cometh to the 1335 days" or years from the same point, viz. the first papal war. 508 added to 1335 years, brings us to A. D. 1843. "Go thou thy way till the end be; thou shalt rest and stand in thy lot at the end of the days." Then in 1843 the 7th or last and resurrection trump will come, and the wicked be destroyed.

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 *Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

Published at 14 Devonshire Street, Boston.

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* See "Signs of the Times," vol. I., p. 102.

* Rev. xi. 14—18.

EXPOSITION OF DANIEL, 7th CHAPTER,

OR, VISION OF THE FOUR BEASTS.—By G. Storrs.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little and there a little." The Saviour saith, John xvi. 12, "I have yet many things to say unto you, but ye cannot bear them *now*." Revelation has been not only *progressive*, but the same truths have been *repeated* again and again under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the *road* his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were travelling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made. First, then, he tells you, after leaving him, and travelling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth:"—passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl," and "four heads:" after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns:"—and lastly, you will come to another place, where you will see the same beast, with this difference—"three" of its "first horns" have been "plucked up," and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. "There," say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me truth." Your faith increases as you travel on. What next do you look for? Not the city, certainly. "No," say you, "I look for the leopard." Well, by and by you behold that, in the distance. "There it is," you cry; "now I know he has told me the truth, and it will come out just as he said." Is the next thing you look for now, the city? No—you look for that "terrible beast" with "ten horns." You pass that, and say as you pass, "How exactly the man who directed me described every thing." Now your faith is so confirmed that you *almost see* the city; "but," say you, "I have got one more sign to pass, viz. the 'horn' with 'eyes'—*then* the city comes next." Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, "There it is!" All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the "glorious city" next—and probably no man now, however wise he might profess himself, could make you discredit what your director had told you. "The city—*the city*." is now fixed in your eye, and onward you go, hasting to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the Judgment day, and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the Judgment of the great day! Let us then examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, [thus it became a part of the Scriptures] and told the sum of the matters."

V. 2 *and* 3. "Daniel spake and said. I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [*waters*, denoting "people." See Rev. xvii. 15,] and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be "four kings, verse 17, or four *kingdoms*, as you will see verse 23. "The fourth beast is the fourth kingdom," &c.; which shows that the term *king*, in these visions, signifies kingdom. See Isa. v. 26, 29, and Jer. iv. 7; also Ezek. xvii. 3, 4.

V. 4. "The first was like a lion, and had eagle's wings:" Babylon, as described in this vision. We have already seen, chapter ii. 38, that Babylon was the first universal "kingdom upon earth." Aptly represented here by a lion—"the king of beasts,"—denoting the glory of that kingdom, and corresponding with the "head of gold" in the second chapter—the "eagle's wings" denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, chapter i. 6—8, "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." Daniel goes on to say—"I beheld till the wings thereof were *plucked*, wherewith* it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, chapter iv. 31—37, or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, Arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoilers." See Jer. li. 48—56. The "three ribs" in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes reigned over 127 provinces. See Esther i. 1.

V. 6. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Grecia; "four wings" denoting the rapidity of its conquest under Alexander; the "four heads" its division into four parts after Alexander died, and his posterity were murdered.

V. 7 *and* 8. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to the angel's explanation.

V. 9 *and* 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the Book of God. There is nothing clearer.

V. 11. "I beheld then [*when?* Ans. When "the judgment set"] because of the voice of the great words which the horn spake, I beheld, till the beast was slain [what beast? Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of the "dominion" of this beast being "taken away," as is said of the others. The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith (xxxiii. 12,) "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. *Then*—"The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii. 22. *Then*—God will "destroy them which destroy [corrupt] the earth." Rev. xi. 18. But—

V. 12. "As concerning the rest of the beasts, *they* had their dominion taken away; yet their lives were prolonged for a season and a time." [Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175. These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 *and* 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." Thus we see the kingdom of God, or of Christ, is not set up till the "judgment sits"—hence no room for a temporal millennium *before* the judgment, and before the kingdoms of this world are destroyed. "All people, nations, and languages" that shall "serve him" are described by the Revelator, chapter v. 9, 10, as "redeemed OUT OF every kindred, and tongue, and people, and nation," &c.

V. 15—18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Not a "thousand years," but *for ever*, even FOR EVER and EVER." If any language can express *unending* duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean "three hundred and sixty thousand years." But that is infinitely short of "for ever, even for ever and ever."

V. 19—25. "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet: and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time."

There is but little dispute about what is here meant by the "fourth kingdom." No kingdom that ever has existed on earth, will answer to it except the Roman kingdom. That has been, truly, "diverse from all kingdoms," especially in its forms of government, which were not less than seven—being at different times, Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western Empires; Rome proper being in the Western Empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter 2; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, Rev. xii. 3, "a great red dragon having seven heads and ten horns;" and. chapter xvii. 12, he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet:"—it was something still future, in John's time.

We are now prepared for the inquiry—*who?* or *what* is the little horn here spoken of? We will inquire

1st. *What is the character of this horn?* 1. It makes "*war with the saints*." 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. 13: 6, 7, "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make *war with the saints* and to *overcome* them"—Daniel says, he "*prevailed* against them." Now see 2 Thes. 2: 3, 4, "That *man of sin* be revealed, who opposeth and exalteth himself above all that is called God," &c. Can there be any doubt of the identity of the character? Daniel's "little horn"—Paul's "man of sin"—and John's "blasphemous beast" are clearly identified.

2nd. Let us inquire, Has a power of this description arisen? It must be admitted that there has; and that that power is *papacy*. The *titles* the Popes have assumed, of "MOST HOLY LORD," and their pretentions to *pardon sin*, even *before* its commission, if we had nothing else, sufficiently establishes the *blasphemous* character of that power. Pope Innocent III. writes—"He [Christ] hath set *one man* over *the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth and under the earth, *so shall obedience and service* be paid *to his vicar by all*, that there may be one fold and one shepherd." Again, Pope Gregory VII. says, "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name *alone* shall be heard in the churches. It is the ONLY NAME IN THE WORLD. It *is his right to depose kings.* His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred ; and the Scriptures testify it never shall err." Surely here is a power "*diverse* from" all others, and proud and *blasphemous* enough to answer the character of the "little horn."

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* See the marginal reading.

3rd. Let us now inquire, *When this little horn arose ?* Or, which is the same thing, *When did papacy arise ?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the *ten* horns. Hence it did not arise *before* A. D. 483, when the tenth horn came up. It did not arise until "*three* of the first horns" *fell*, or were "plucked up." It did not come up *after* that, because it "came up *among*" the "ten horns," and three of those horns fell "*before*" it. It must then have come up, or been established at the *identical point* where the *third* horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the *time* papacy arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under *Arian* influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths who held possession of Rome were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome ; hence before the decree of Justinian, (a Greek Emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome "*head of all the churches*," the Ostrogoths must be *plucked up*. This conquest was effected by Justinian's army in the month of March 538 ; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city ; thus the *third horn* was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of Roman Empire.]

How exactly do the *facts* answer to the *prophecy ?* I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533 :

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch :

"Rendering honor to the apostolic see, and to your holiness, (as *always* was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church. *Since it has always been our earnest study to preserve the unity of your holy see*, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten *to* SUBJECT *and to unite to your holiness, all the priests of the whole East.* As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, *who are the head of all the holy churches.* For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws ; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states : 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.' "—*Croley, pp.* 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy : but this cannot be, for it does not agree with the prophecy that three of the *first* horns were to be plucked up *before* it, as it came up, and this happened more than half a century before. Again. Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome ; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek Emperor, March, 538. Thus the way was open for the "*dragon*" to give the "*beast his power, and his seat, and great authority.*" Rev. 13 : 2. This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis king of France. It was the "Dragon" that gave him "*his seat*"—Rome, "*his power*," as head of the churches. The Roman Emperors had stood at the head of the churches with "*power*" to make important decisions for the church—it is now transferred to the Pope : and he has given him, also, "*great authority*," under the Justinian code of laws to judge and punish heretics.

4th. The next point we want to settle is, *the length of time this power was to continue.* Daniel says, "a time, times, and the dividing of time." The Revelator says, chap. 13 : 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church, and in Rev. 12 : 6, we are told, "the woman," the church, "fled into the wilderness" 1260 days ; and at the 14th verse, that it was for "a time, and times and an half time. Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times and dividing of time is 42 months, or 1260 prophetic days, or years.

5th. Did the continuance of Papal *dominion*, as a horn of the beast, cease at the end of that period ? 1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the *dominion* of Papacy was taken away that year ? It is a historical fact that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, "he that" led others "into captivity," went "into captivity ;" and he who *killed* "with the sword," those he was pleased to call heretics, was himself "killed [subdued] with the sword ;" i. e. his "dominion was taken away" by war. See Rev. 13 : 10. Verse 26, "But the judgment shall sit, and they [the kings that 'hate the whore,' Rev. 17 : 16] shall take away his *dominion*, [he is cut off from being a *horn on the beast*, or deprived of his *civil power*, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thes. 2 : 8, "Whom the Lord shall *consume* with the spirit of his mouth [the "Reformation"] and shall *destroy* with the brightness of his coming" to judge the world in the great *burning day*, when the "beast and false prophet" will be "cast *alive* into the lake of fire, burning with brimstone ;" then the "little horn" will be *destroyed.*

Some tell us the civil power of papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted ; and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, *is* denied. When he was a *horn* on the beast he deposed kings at pleasure, for centuries, and silenced "heretics" by the flame, the rack, prison, and the sword. Can he do it now ? *No.* Nor has he been able to do it since 1798—since that time the church is *out of the* "*wilderness* ;" and Papacy is *compelled* to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly :

"ENCYLLICAL LETTER of OUR MOST HOLY LORD GREGORY XVI. by Divine Providence Pope, to all Patriarchs, Primates, Archbishops and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are *the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted.* You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immoveable edifice of the Holy City.

"Indeed, are we not, (Oh, how shameful !) compelled to see the most crafty enemies of the truth ranging far and wide with impunity ; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, travelling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers ! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous newspapers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses ; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your diocess these aforesaid *propagators of heresy and infidelity ;* these shameless preachers, who while they walk in sheep's clothing, but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more ! There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night*, as we being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter, the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity ; nor shall we cease to do it ; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

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"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate. GREGORY XVI. POPE."

You see what is to come next after the fall of the "little horn."

Now let us see where abouts we are in the prophetic chain. Have we passed the "Lion"—Babylon ? *Yes.* Have we gone by the "Bear with three ribs in his mouth? *Yes.* Has the sign of the "Leopard with four wings of a fowl and four heads" been passed ? *It has.* The "dreadful and terrible beast, with *ten horns*,"—has he been seen? *Yes.* Have we got past the "little horn" having "eyes like the eyes of a man ?" *That* is among the things numbered with *the past.* How far beyond it are we ? *Forty-five years*, nearly. What comes next ? *The Judgment.* followed by the everlasting kingdom of God. How far off is that ? That question I shall answer hereafter, DEFINITELY. But one thing is certain, it cannot be at a great distance. It is the NEXT prophetic event. Awake, ye slumbering virgins ! "Behold the Bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "AWAKE YE DEAD," will soon thunder through the skies ! *Happy* day to those that are *waiting.* *Awful* day to those who are saying—"My Lord *delayeth his coming.*" AWAKE—AWAKE ! ! !

ANTIOCHUS A TRIBUTARY.—Sir Isaac Newton says :—"His kingdom was weak and tributary to the Romans, and he did not enlarge it." In a letter to Bro. Hatfield, we quoted a statement from Rollin respecting Seleucus the predecessor of Antiochus ; "He was obliged to furnish the Romans 1000 talents annually, and the 12 years of this tribute end exactly with his life." As Antiochus Epiphanes is mentioned both before and after this paragraph, we supposed, in the hasty reading we had time to give, that it related to him. We readily correct this error, as we wish to print nothing but truth. The fact that he was a tributary, however, is not affected by it. The Encyclopædia of Religious Knowledge says : "Finding his resources exhausted, he resolved to go into Persia, to levy tributes and to collect LARGE SUMS which he had AGREED TO PAY TO THE ROMANS."

"**PITIABLE MISREPRESENTATIONS.**"—This is the epithet used by a writer in the Woonsocket Patriot, respecting a quotation we recently made from the Comprehensive Commentary, in which there is a very clear argument to prove that the little horn of the eighth of Daniel relates to Rome, and not Antiochus. This is credited to SCOTT at the foot of the note in the Commentary, and we referred to it as his note, although it was, like a great portion of his notes, his only by adoption ; and he afterwards gives his preference to still another application of the horn, but as this fact weighs nothing in the argument between Rome and Antiochus, we did not use any of our scanty space by mentioning it.

WILLIAM MILLER.

The believers in Christ's Second Coming at hand, call no man father or master. Bro. Miller was not the first who preached this doctrine, but we believe he did not borrow his sentiments from commentators. The following extract will show how he was led to his present belief. May all who read, adopt the same course. After giving an account of his conversion, he says:

"The Bible now became my chief study, and I can truly say I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.

"I laid by all commentaries, former views and prepossessions, and determined to read and try to understand for myself. I then began the reading of the Bible in a methodical manner, and by comparing scripture with scripture; and taking notice of the manner of prophecying, and how it was fulfilled, (so much as had received its accomplishment,) I found that prophecy had been literally fulfilled, after understanding the figures and metaphors by which God had more clearly illustrated the subjects conveyed in said prophecies. I found on a close and careful examination of the Scriptures, that God had explained all the figures and metaphors in the Bible, or had given us rules for their explanation. And in so doing, I found to my joy, and as I trust with everlasting gratitude to God, that the Bible contained a system of revealed truths, so clearly and simply given, that the 'wayfaring man, though a fool, need not err therein.'—And I discovered that God had in his word revealed '*times and seasons*:' and in every case where time had been revealed, every event was accomplished as predicted, (except the case of Nineveh, in Jonah,) in the time and manner—therefore I believed all would be accomplished.

"I found, in going through with the Bible, the end of all things was clearly and emphatically predicted, both as to time and manner. I believed; and immediately the duty to publish this doctrine, that the world might believe and get ready to meet the Judge and Bridegroom at his coming, was impressed upon my mind. I need not here go into a detailed account of my long and sore trials. Suffice it to say, that after a number of years, I was compelled by the Spirit of God, the power of truth, and the love of souls, to take up my cross and proclaim these things to a dying and perishing world.

"The first time I ever spoke in public on this subject was in the year 1824. The Lord poured his grace on the congregation, and many believed to the salvation of their souls. From that day to this, doors have been opened to me, to proclaim this doctrine of the second coming of Christ, among almost all denominations, so that I have not been able to comply with but a small portion of the calls.

"I have lectured in the states of New York, Vermont, Massachusetts, New Hampshire, Michigan, Ohio, and Pennsylvania, and Canada. In every place, I think, two good effects have been produced. The church has been awakened, and the Bible has been read with more interest. In many, and I might say almost in every place, a revival of religion has followed, which has lasted for months. Infidelity in many cases has been made to yield her iron grasp on the mind of many an individual. Deism has yielded to the truth of God's word, and many men of strong minds have acknowledged that the Scriptures must be of divine origin."

[From the Second Advent Reports, No. I.]

Reasons for believing the Second Coming of Christ in Eighteen Hundred Forty-three, from the Chronology of Prophecy.

BY WILLIAM MILLER.

The following article is given in this cheap form for general distribution. ☞ *Read and circulate.*

When we read in divine inspiration a class of texts like the following, Acts iii. 21, "And he shall send Jesus Christ which before was preached unto you; whom the heaven must receive until the *times* of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began;" 24th verse, "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of *these days*;" again, Acts xvii. 26, "And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the *times before appointed*, and the bounds of their habitation;" and 31st verse, "Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead;" Amos iii. 7, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets;"—I say no man can read these texts, and the like, of which the Scriptures abound, without being convinced that God has set bounds, determined times, and revealed unto his prophets the events long before they were accomplished; and having thus revealed himself, has never failed in time and manner to fulfil all things which, by his prophets, have been spoken or written. He has in his word revealed the times in different ways; sometimes in plain language, by telling the exact number of years; at other times, by types, as the year of release, the jubilee, and the sabbaths; in other places by figurative language, by calling a year a day, or a thousand years a day; again, by analogy, as in Hebrews iv. 10, showing, that, as God created the heavens and earth, and all that are in them, in six days, and rested on the seventh, so Christ would be six thousand years creating the new heavens and earth, and would rest on the seventh millennium. I will now present a few cases where time has been revealed in the above manner, and fulfilled so far as present time will allow.

I. In plain language, by years, months, or days, as the case may be.

1. Seven days before the flood began, and the forty days the rain continued, were prophesied of, and literally fulfilled. See Gen. vii. 4. "For yet seven days, and I will cause it to rain upon the earth forty days and forty nights." These days were literal days, and so fulfilled. 10th and 12th verses: "And it came to pass after the seventh day that the waters of the flood were upon the earth." "And the rain was upon the earth forty days and forty nights."

2. Abraham was informed by God that his seed should be afflicted in a strange land four hundred years, which, including his sojourn, would make 430 years. Gen. xv. 13. This was literally accomplished. See Exodus xii. 40, 41.

3. The butler's and baker's dreams were interpreted to mean three days, by Joseph, and were exactly fulfilled. See Gen. xl. 12—20.

4. The dream of Pharaoh, as explained by Joseph, meaning seven years' plenty and seven years' famine, was literally completed. See Gen. xli. 28—54.

5. The forty years in the wilderness were prophesied and fulfilled literally. See Numbers xiv. 34. Joshua v. 6.

6. Three years and a half Elijah prophesied that there would be no rain, and there was none until the time was finished. 1 Kings xvii. 1; James v. 17.

7. Isaiah prophesied that within sixty-five years Ephraim should be broken, so that they should not be a people; Is. vii. 8; and in the sixty-five years they were broken and carried away by Esarhaddon, king of Babylon, B. C. 742—677.

8. The seventy years' captivity, prophesied of by Jeremiah, Jer. xxv. 11, were fulfilled between B. C. 596 and 526.

9. Nebuchadnezzar's seven times were foretold by Daniel, and fulfilled in seven years. See Dan. iv. 25, and Josephus.

10. The seventy weeks which Gabriel informed Daniel would "finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up the vision and prophecy," which Daniel had before of the four kingdoms of the earth, that should finally be destroyed by the kingdom of the "stone cut out without hands," and "to anoint the Most Holy." Who can read this prophecy of the seventy weeks, and the history of Ezra, Nehemiah, the Jews, Romans, John and Jesus Christ, and not be convinced of its exact fulfilment in 490 years? And I would ask, How can it be possible that men who believe the Bible, and who have seen the exact fulfilment of all prophetic chronology thus far, can say, with any degree of propriety, these seventy weeks are indefinite? Where are their proofs? Not on the records of divine inspiration. For, here we find no sample. Here is no time given, that has not been literally fulfilled according to the true intent and meaning of the prophecy. Why not, then, settle this one point forever, among believers in the divine authority of the Scriptures: that the chronology of prophecy is to be received with an equal faith with the chronology of history? Why not believe the declarations of God concerning the future, as we do concerning the past? Who denies that God created the heavens and the earth, and all that are in them, in six days? None but the Infidel, say you. What better then is he who denies that God will accomplish what he has said he would perform in a given period? Well may the Infidel charge home upon us hypocrisy, when we refuse to believe the latter as well as the former.

All these cases which I have brought forward as proof of prophetic chronology, were once prophecies; and would it have been right in Noah, the patriarchs, and prophets, to have rejected the time given, any more than the manner? I answer, it could not have been faith to have rejected either. Then let us have faith to believe the chronology of the future, as well as of the past.

The seventy weeks were evidently fulfilled in the year A. D. 33, beginning 457 years B. C., at the going forth of the commandment to Ezra to restore the law and the people to Jerusalem. See Ezra vii. 10—13. I need not stop to argue this point, as very few can be found who have the hardihood to deny the seventy weeks as being a definite time. One reason, out of the many, may be here presented. Why should the man Gabriel be so particular in defining the beginning and the end of the seventy weeks, if indefinite time only is meant? And why did he name the events so particularly as to divide the seventy into three very unequal parts, and yet in all three parts include the whole? Surely, no mortal can account for this agreement of numbers, and yet call it indefinite. There was much more ambiguity in the prophecy to Abraham, concerning his seed sojourning in a strange land four hundred years, (see Gen. xv. 13, 14,) than in this of the seventy weeks. Yet that was exactly accomplished on the self-same day predicted. Exod. xii. 41. And, in me, it would be the very height of folly, to believe otherwise concerning these seventy weeks of years, than as an exact fulfilment, on the self-same day. God has not changed, that he will not be as particular now as in the days of Abraham. He surely will, and when men, through cowardice or unbelief, charge God with thus tampering with his word, they must, sooner or later, find it to their cost to make such a solemn charge.

II. I WILL NOW BRING FORWARD SOME PROPHECIES WHICH REMAIN TO BE FULFILLED, OR WHICH HAVE RECENTLY BEEN ACCOMPLISHED.

THE SEVEN TIMES.

1st. Moses' prophecy of the scattering of the people of God among all nations "seven times." See Levit. xxvi. 14—46. It is evident, that these "seven times" were a succession of years, for their land was to lie desolate as long as they were in their enemies' land. And the people of God have been scattered, and are now a scattered and a peeled people. These "seven times" are not yet accomplished, for Daniel says, "When he shall have accomplished to scatter the power of the holy people all these things shall be finished." The resurrection and judgment will take place. Dan. xii. 6, 7: "And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever that it shall be for a time, times, and a half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

What did the angel mean by time, times, and a half? I answer, he meant three years and a half prophetic, or forty-two months, as in Rev. xi. 2, and xiii. 5: or 1260 prophetic days, as in Rev. xi. 3, and xii. 6 and 14. He meant the one half of "seven times." Daniel saw the same thing as Moses; only to Daniel the time was divided. He was informed that the little horn would "speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time, times, and the dividing of time." This makes Moses' seven times, for twice three and a half are seven, and twice 1260 are 2520 common years. But you may inquire, are not these two things the same in Daniel? I answer, no. For their work is different, and their time of existence is at different periods. The one scatters the holy people; the other wears out the saints. The one means the kingdoms which Daniel and John saw; the other means Papacy, which is called the little horn, which had not come up when the people of God were scattered by Babylon and the Romans. The first means literal Babylon, or the kings of the earth; the other means mystical Babylon, or Papacy. And both together would scatter the holy people and wear out the saints "seven times," or 2520 years.

Moses tells us the cause of their being scattered. Levit. xxvi. 21. "And if ye walk contrary unto me, and will not hearken unto me." Jeremiah tells us when this time commenced, Jer. xv. 4—7. "And I will cause them to be removed (scattered) into all kingdoms of the earth, because of Manasseh, son of Hezekiah, king of Judah, for that which he did in Jerusalem. For thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch out my hand against thee and destroy thee. I am weary with repenting. And I will fan them with a fan in the gates of the land: I will bereave them of children; I will destroy my people, since they return not from their ways." We have the same cause assigned by Jeremiah as was given by Moses, and the same judgments denounced against his people, and the time is here clearly specified when these judgments began, "in the days of Manasseh." And we find in 2 Chron. xxxiii. 9—11, that for the very same crime they were scattered: "Wherefore the Lord spake to Manasseh and to his people, but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the kings of Assyria, which took Manasseh among the thorns, and bound him with fetters and carried him to Babylon." Here then began the "power (their king) of the holy people to be scattered." This year, also, the ten tribes were carried away by Esarhaddon, king of Babylon, and Isaiah's sixty-five years were fulfilled when Ephraim was broken. This was in the year B. C. 677. The seven times are 2520; take 677 from which, and it leaves 1843 after Christ, when "all these things will be finished." You may wish to know how the "time, times, and a half," are divided. I answer, the Babylonians bear rule over Israel and Judah 140 years, Medes and Persians 205 years, the Grecians 174 years, and the Romans before the rise of Papacy 696 years; making in all of the four kingdoms 1215 years that the people of God were in bondage to the kings or rulers of these kingdoms. Then Papacy began her time, times, and a half, which lasted until 1798, being a period of 1260 years; which added to the 1215 years of the kings before mentioned, make 2475 years, wanting forty-five years to complete the "seven times." And then the kings of the earth must consume the papal power and reign forty-five years to complete the "seven times;" which added to 1798, when the last of the ten kings broke loose from the power of Papacy, and again exercised their kingly power, (see the holy alliance, Rev. xvii. 15—18. Dan. vii. 12,) ends 1843. Dan. xii. 7—13. Thus this forty-five years accomplishes the "time, times, and a half," which the kingdoms of the earth were to exercise their authority in, "scattering the power of the holy people," being 1260 years. And Papacy, or mystical Babylon, accomplished her "time, times, and the dividing of time," being 1260 years, between A. D. 538 and 1798, in "wearing out the saints of the Most High and thinking to change times and laws." And both together make 2520 years, beginning B. C. 677, which taken out of 2520, leaves 1843 after Christ, when captive Zion will go free from all bondage, even from death, and the last enemy conquered, the remnant out of all nations saved, the New Jerusalem completed, the saints glorified.

2nd. The next prophetic number to which we shall attend, will be Daniel viii. 14. "Unto 2300 days; then shall the sanctuary be cleansed, or justified." After Daniel had seen three visions, two of them including the whole "seven times," he sees under his last vision but the three last kingdoms, Persia, Grecia, and Rome. He then hears a saint speaking, and another saint inquiring, for how long time this last vision should be. Daniel was then informed that it should be unto 2300 days. He afterwards heard a voice commanding Gabriel to make him (Daniel) understand the vision. He came and told him, that the vision would carry him to the end of all indignation, and at the time appointed (2300 days) the end would be. Gabriel then named two of the three kingdoms, i. e. Persia and Grecia, and described the Roman by its acts. Then he left Daniel to consider of the vision. Fifteen years afterwards, while Daniel was praying, Gabriel came to him again, and told Daniel he had come to make him understand the vision. Then he gives him the seventy weeks, and tells him plainly, that the seventy weeks would seal (or make sure) the vision and prophecy. Here he gave him a clue to know when his vision of the ram and he-goat began. He tells Daniel plainly, and shows how those who should live after the seventy weeks were fulfilled might know his prophecy to be true, and what they might understand by days in this vision. If, then, the seventy weeks were a part of the vision of the ram and he-goat, and given, as it is evident, for the express purpose of showing the beginning of the vision, it remains a simple problem. If 490 days were fulfilled in the year A. D. 33, by being so many years, when will 1810 days be fulfilled in the same manner? Answer, 1843.

TWELVE HUNDRED AND SIXTY DAYS.

Then in the 12th chapter of Daniel, at the 7th verse, we have the three and a half times, which have been already explained in part, meaning 1260 days. See Rev. xii. 6 and 14. The woman in the wilderness, 1260 days, which is the same thing as three and a half times. Daniel, in the 7th chapter, 25th verse, mentions the little horn wearing out the saints three and a half times; but in the 12th chapter, 7th verse, it is "scattering the power of the holy people" three and a half times. This was to be accomplished by the kings of the earth. Jer. l. 17. "Israel is a scattered sheep, the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar, king of Babylon, hath broken his bones." Also Zech. i. 18—21.

TWELVE HUNDRED AND NINETY, AND THIRTEEN HUNDRED AND THIRTY-FIVE DAYS.

Then in the 12th chapter of Daniel, 11th ver. "And from the time that the daily *sacrifice* (meaning abomination) shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." There is some difficulty in knowing what is here intended by "daily sacrifice" in this text. It cannot mean the Jewish sacrifices, for two good reasons: 1. It has some immediate connexion with "the abomination that maketh desolate," i. e., Papacy, or papal power of Rome, that is "taken away to set up," &c. Now all must admit that Jewish sacrifices were taken away about 500 years before Papacy was set up, or exalted. 2. If Jewish sacrifices are here meant, then in A. D. 1360 this papal power would have ended her setting up, or exaltation. But Papacy was then at the height of its power. I have come to this conclusion: that this power, called "daily sacrifice," is Rome pagan abomination; the same as Christ has reference to in Matt. xxiv. 15; Luke xxi. 21. Certainly Christ could not have reference to papal abominations that maketh desolate until Christ's second coming, for that was not set up until nearly 500 years afterwards. Of course, it must have been the pagan abomination which would be taken away. This agrees with Paul, 2 Thess. ii. 3—10. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." Here Paul shows plainly, that there was one abomination then at work which would hinder the rise of the last abomination, until the first was "taken out of the way;" then the second would be revealed, whom the Lord would destroy with the brightness of his coming. The question then would be, When was Paganism taken out of the way? I answer, it must have been after the ten horns arose, out of what is called the Western empire of Rome, which were to arise up and rule one hour* (a little time) with the beast, pagan: for this little horn was to arise or be "set up" among the ten horns. It could not be until after the year 476 after Christ, when the Western empire fell and was divided into ten kingdoms. It could not come until "they," the ten kings, had "polluted the sanctuary of strength," (meaning Rome.) Dan. xi. 31. "And *they* shall pollute the sanctuary of strength, and shall '*take away*' the daily sacrifice, and *they* shall place the abomination that maketh desolate." Who shall do this? I answer, the ten horns, or kings. Rev. xvii. 12, 13. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet, (when John saw his vision,) but receive power as kings one hour (a short time) with the beast." The beast here must mean Rome pagan, for we have been told that beast means a kingdom. Dan. vii. 23. "Thus he said, the fourth beast shall be the fourth kingdom upon earth." And as papal Rome had not yet been "set up," we must of necessity call this beast Rome pagan. Then he tells us, Rev. xvii. 13, "These (ten kings) have one mind," that is, one faith, all being converted to the orthodox religion of the Catholic Roman Church, "and shall give their power and strength to the beast," meaning Rome papal; for now this beast is "set up," and the ten kings have given their power and strength to the pope of Rome, and the woman or Papacy sits upon the scarlet-colored beast having seven heads and ten horns.

Then the abomination that maketh desolate began his rule in the fourth kingdom, when "the dragon (emperor of the Eastern empire) gave him his power, his seat (Rome) and great authority," Rev. xiii. 2; and when the ten kings give their power and strength to him, and he (the pope) uses his authority over the kings of the earth. See Rev. xvii. 18. "And the woman thou sawest is that great city, which reigneth over the kings of the earth." These several marks, and combinations of events, and circumstances, in my opinion, can nowhere be fulfilled in any manner agreeing with the prophecy, except in the conversion of the pagan kings to Christianity, which happened as soon as A. D. 508; then they "must continue a short space," Rev. xvii. 10; which is shown in Daniel to be thirty years, the difference between Dan. vii. 25 and xii. 11; the last number, 1290 years, beginning at the "taking away" of Paganism, A. D. 508; the first number, 1260 years, beginning at the setting up of Papacy, A. D. 538, when the dragon gave his power, his seat and great authority, and when the ten kings gave their power and strength to Rome papal, and he exerciseth the power of the pagan beast before him. Papacy now killed heretics, as Paganism had Christians before. Then these numbers would end in the year A. D. 1798, allowing a day for a year.

The events which took place in 1798, are strong evidence that my calculations of these numbers are correct. Papacy then lost the power to punish heretics with death, and to reign over the kings of the earth. All must agree that Papacy has no temporal power over any kingdom, except the little kingdom of Italy, one of the horns of which the ten are composed. It is very evident, too, that the church is not now in the wilderness, and the time, times and a half of the church in the wilderness were fulfilled when free toleration was given to all religions in Italy, France, Spain, Portugal, &c.; where Bonaparte obtained power and granted free toleration. Also the two witnesses are not clothed in sackcloth, and the 1260 years are fulfilled. No one can doubt for a moment that the Bible was forbidden to the common people, and forbidden to be translated in any common language, after the orthodox put down the Arian heresy in Italy and the West, by Belisarius, the general of Justinian's troops, sent into Africa and Italy for the express purpose of suppressing the Arian power, and giving the church of Rome the preeminence over all schismatics. Then was the Bible taken from the common people, and remained in a sackcloth state from A. D. 538 until A. D. 1798, during 1260 years. Here we find the prophetic time of days fulfilled in years, by two ways more. And now it remains to show the end, by Dan. xii. 11, 12. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Paganism taken away A. D. 508; add 1290, make 1798. "Blessed is he that waiteth, and cometh to the 1335 days: but go thou thy way until the end be, for thou shalt rest and stand in thy lot at the end of the days."

When will the end of these days be? you may inquire. I answer, 1335 years from taking away the first abomination of the Roman kingdom, A. D. 508, to which add 1335, and it makes A. D. 1843, when Daniel will stand in his lot, and all who have waited for the Lord will be blessed.

III. I will now show some proof that days in prophetic chronology are used for years. All must agree, that God has in many places, and at divers times, revealed future things in figures, emblems, types and allegories; and, as I believe, for wise and benevolent purposes. The most prominent is, that, in order to get anything clear, the Bible student must study the whole. And as it respects the matter under consideration, days being put for years: if God had revealed himself plainly, by using plain language instead of figures; if he had said, "Unto 2300 years from the time that Ezra would be sent up from Babylon, to restore the law and captives, &c., to the time when the end of the world should come," many men of the world would reject the whole Bible because of these words. Again, others, during past ages, if they had known that the judgment day was yet many years to come, would have abused the mercies of God, because vengeance was not executed speedily. Yet God had determined times, and set bounds, and must reveal it to his prophets, or he would deny himself, (Amos iii. 7. "Surely the Lord God will do nothing," &c.,) that that day may not overtake the true believer as a thief, 1 Thes. v. 4. It is in the manner of Christ's parables. Matt. xiii. 14—16. "By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive." "But blessed are your eyes, for they see; and your ears, for they hear."

That God has used days as a figure of years, none will or can deny. With Moses, Num. xiv 34: "After the number of days in which ye searched the land, even forty days (each day for a year) shall ye bear your iniquities, even forty years; and ye shall know my breach of promise." With Ezek. iv. 4—6. "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Also the seventy weeks in Dan. ix. 24—27. These are samples. But you will inquire, How shall we know when days are used for years? I answer, you will know by the subject matter to be performed in the given time. For instance, the seven of the seventy weeks, "the streets and walls of the city should be built again, in troublous times;" every man must know this could not be performed in 49 days, or even in 70 weeks, 490 common days. So we are to look for another meaning to days; and we find it, as above, to mean years.

Again, the 2300 days. This is an answer given to the question, "For how long a time the vision" of the ram, the he-goat and the little horn "shall be?" Answer, unto 2300 days. Who cannot see at a glance, that these three kingdoms could not conquer each other, rule over the whole world each one separately for a time, and do this in six years and four months? Thus the Infidel rejects his Bible, and the worldly scribe and priest try to explain away, by their own wisdom, what God has made plain by his word. "By hearing ye shall hear, and not understand; and seeing ye shall see, and shall not perceive."

But apply our rule, "years for days," and all is simple, plain, and intelligible.

I might here show how God has revealed time by types in his word, by Jewish Sabbaths, by the jubilee, and by the day of rest;* but I am warned that I have already trespassed on your patience. May we all apply our hearts unto that wisdom which compares scripture with scripture, and understand "times and seasons," which God has put within our power, by his revelation unto us.

For the time is at hand "when the wise shall understand; but the wicked shall not understand." Amen.

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* Rev. xvii. 10.

* See Sermon on the Great Sabbath, "*in Miller's Views.*"

SIGNS OF THE TIMES,

AND EXPOSITOR OF PROPHECY.

This paper is published weekly at 14 *Devonshire street, Boston, Mass. The design of the paper is, to illustrate the prophecies which relate to the second coming of Christ in the year* 1843. *The sentiments of those who reject the time and the manner of the advent in* 1843, *are also freely given in this paper, so that both sides of the question are given.*

Published at 14 Devonshire Street, Boston.

LETTER TO A BROTHER,

Who had Written to one of the Editors, Opposing his Belief in Christ's Near Coming.

Newark, N. J., Dec. 23, 1842.

Dear Brother John :

Yours of the 19th inst. is just received, and you may imagine my surprise when, on reading it, I found it contained a sermon against the Advent Nigh—and you not a professor of religion! You will now allow me to rejoin.

And first, those who have taught you your theology, have evidently been great bunglers.

You say, a great many have predicted the end of the world before. Yes,—and among them are Christ, Daniel, Paul, John, Peter, &c. And do you think they were mistaken? But you say you do not allude to them. I know it. You *mean* that many like Mr. Miller have predicted it, and have been mistaken. This is a wrong position. Mr. Miller has not PREDICTED,—he has only *applied* the predictions of the above named prophets. He has not pretended to have any knowledge on this great subject but what is clearly taught in the Bible ; and his application of prophecy has never been satisfactorily shown to be wrong.

The chief corner-stone of your sermon is, "of that day and hour knoweth no one." Now this passage does not teach what you imply! It does not say, of that day and hour no one *shall* ever know ; but simply says they did not *then* know it. In the 12th chapter of Daniel it is said, the *wise*, or righteous, *shall* understand it. And Paul says, 1 Thess. v. 4, "But ye, brethren, are not in darkness that that day should overtake you as a thief." It is clearly taught in the Scriptures, that God's people *may* know *about* the time of that great event. Did not Noah know the time of the flood? This you will not deny. Well, "As it was in the days of Noah so shall it be at the coming of the Son of Man."

Now, dear brother, think of *this* fact. A calculation was made in 1838, by brother Josiah Litch, a Methodist minister, from the prophecies, that, on the 11th of August, 1840, the Ottoman Supremacy would depart. *Remember* it was *not* a *prediction*, but an *exposition* of prophecy—the very same prophecies that teach the coming of Christ in 1843. What was the result? Why, on the 11th August, 1840, the Ottoman Supremacy DID depart, and it is now a matter of history. That calculation did not deceive us, and it was much less clearly taught in prophecy than the coming of Christ in 1843. Think you, that the same God, and Spirit, that spake and justified *that*, will fail to justify *this*? By no means. God will soon come out of his hiding-place. Yea, He that is to come *shall come*, and WILL NOT TARRY. Be not deceived, my dear brother ; God is not mocked.

Again, you recommend that we preach the gospel to every creature, by telling them that they know not that even to-morrow will be theirs. Now, my brother, will you find one Apostolic example, or yet those who taught you the above lesson, to find *one* example where they urged the uncertainty of life as a motive to repentance? For every *one*, I will find *ten* where the coming of Christ and the Judgment are urged by them as motives. And then, how weak is its influence! They have evidently been teaching it to you ; but has it *led you* to repentance? Did you believe, as firmly as I do, that 1843 will reveal the Lord from heaven, to take his children home, and to destroy his enemies, you would no doubt, "First seek the kingdom of heaven." It is too evident that you try to satisfy yourself that this doctrine is *not* true, as an excuse for putting off the work of submitting yourself to God.

Again, you anticipate the injury that will accrue from believing the doctrine, in spending our property to propagate it, which you think will be a bad result should it not prove true. Which, my brother, would be the greatest calamity ; to believe the doctrine, and, through its influence, live a holy life, and appropriate *all our goods*, as faithful stewards of God, and yet the event not come so soon as we expect? or, to believe it will *not* come—that it is all a fable, &c., and then be overtaken by it as a thief in the night? Which, I ask would be the greatest error? O, if I err, let it be in expecting it too soon. May God, my brother, O MAY GOD SAVE BOTH YOU AND ME FROM THE ERROR OF PUTTING FAR AWAY THE EVIL DAY. O! I fear for you. You have been the burthen of my prayers and anxieties for months past. This will probably be one of my last epistles to you—one of my last calls. Shall eternity separate you and me, brother John? Heaven forbid it. I *do* fear that you love this evil world *too* much.

You say your religion is to pay your honest debts. And is that *all* of your religion? God requires that we should not only do *justly*—but that we should love *mercy*, and that we should WALK HUMBLY with our God. Do *you* do this?

You seem to think that the faith *I* advocate is confined to a despised few, and that the subject is only agitating a small territory. But in this you are mistaken. Hundreds of ministers from various denominations ; men both of learning and talent, both in Europe and America, have embraced the doctrine of Christ's Speedy Coming. England, Scotland, Ireland, Asia, and Africa, as well as America and the Isles of the Sea, are becoming deeply agitated with this great subject. Rest assured, it is not to be treated as a matter of fable, and I *do* hope you will not *hazard* your eternal interests by neglecting to prepare *immediately* for the judgment of the great day. O! my brother, for a WORLD of earthly treasure, don't neglect an interest in the kingdom of God, now nigh at hand.

Your brother, with DEEP, DEEP affection,

L. D. Fleming.

DIES IRÆ. (Day of Wrath.)

BY ANDREW DICKINSON.

Some readers may be familiar with the Latin poem of *Thomas De Celæno*, entitled, "Dies Iræ," as well as with the fact, that various versions have been attempted by different individuals. The author was a monk of the twelfth century. His poem was in rhyming Latin, a style of composition peculiar to his times.

A clergyman put into the hands of the writer a prose translation ; but, in its versification, it will hardly be expected that the majesty and strength of the original could be easily transfused into the English.

Tune—"*Ravenscroft.*"

That day of wrath—tremendous day!
(So David and the Sybil* say,)
With whirlwind fires the world shall burn!
O then! what trembling will there be,
When Christ descends in majesty,
Upon the resurrection morn!

With wondrous pow'r the trump shall sound!
Death and the dead it shall astound,
And rend the tombs of every land!
The whole creation shall arise
To meet th' Almighty in the skies,
And at his dread tribunal stand!

The mountains cleave! volcanoes wreath
Strange fires, disgorg'd from earth beneath,
That in conflicting flames are flung ;
Affrighted Ocean heaves amain!
Creation travaileth in pain!
Heaven is with ruin overhung!

Lo! in mid-heavens that great white throne!
Nature convulsive heaves a groan!
The Nations look in dread amaze!
Guilt shall behold, with anguish dire,
His eyes like fiercely flaming fire,
And shrink from the oppressive blaze!

'Tis Heaven's great King! tremendous Pow'r!
Where wilt thou fly at this dread hour?
Where seek relief from thy distress?
For lo! The Crucified is come
To fix thy everlasting doom,
And judge the world in righteousness!

Earthquakes and thunderings prevail,
While trembling sinners weep and wail,
To see the Book of Doom display'd:
O Dread Remembrancer of Thought,
Whence every sin to light is brought,
To make the guilty soul afraid.

O kind Redeemer! hear my prayer ;
Save me that day from black despair,
Thou, who hadst pity on the thief:
Thou, who didst Mary's sins forgive,
Be merciful, and let me live,
Though I of sinners am the chief.

Thou, who satt'st wearied on the well ;
Who toil'd to save lost souls from hell ;
Let not such travail be in vain :
Thou, who for me hast borne the cross,
And hung thereon, (a bleeding curse,)
O save me from eternal pain!

A suppliant at the holy throne,
My guilt and worthlessness I own,
And only plead that Jesus bled:
Receive me, O thou Crucified,
Because for sinners thou hast died,
Eternal Judge of Quick and Dead!

Me absolution thou hast given ;
Faith to my soul hath open'd heaven,
And Mercy whispereth of grace :
Eternal King! at that great day,
When earth and heaven shall pass away,
Among thy sheep give me a place!

When wrapp'd in flame this rolling world
Is in one fiery ruin hurl'd,
And there is no more earth and sea ;
When to thy Kingdom Thou shalt come,
And guilty souls receive their doom,
O, then my God! remember me!

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* The fabulous tradition of antiquity concerning Sybil, the prophetess, was received as equal authority with Scripture prophecy, in the dark ages.

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Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

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THE MIDNIGHT CRY.

CONTENTS OF THIS PAPER.—EXPLANATIONS.

A brother who expects to meet Christ soon, "having lands sold them," and directed us to use the price in printing this sheet for circulation. Those who wish to pay for it, can do so, at the rate of $4 per hundred, or at any other price they may choose. All the money we receive will be used in printing more papers. Those who have no means to buy with, ARE WELCOME TO RECEIVE IT. We send it *gratis*, to many, who are requested to read and circulate. We will here correct a very great mistake founded on the expression in our last, that we wished to spend $1000 in circulating that sheet. We had received but a tenth of that sum, for that object. We still wish to spend $10,000, for this, and other sheets. *Who will help?*

Another double sheet will be issued next week containing The Bible Examiner, No. 1, [which is a connected Exposition of the 24th chapter of Matthew]—a Lecture on the 8th and 9th of Daniel; both by Bro. Storrs. Also the Chronology of the world, by Wm. Miller; a connected view of Daniel's visions illustrated by engravings, &c. &c.

We have devoted a large space to Popery, for several reasons:—1. We are convinced that the Lord has made it a prominent topic of prophecy, and it is therefore important that we should understand it.

2. Prof. Stuart, the chief teacher of theology in a large portion of the Church, is explaining those prophecies away; so much so, that a Protestant clergyman, who is, if possible, more hostile than himself to what he calls "Millerism," said recently: "Prof. Stuart must be getting crazy."

3. If those prophecies relate to popery, then the argument we deduce from them appears irresistible.

The Diagram of Daniel's Visions contains an interesting view of their chronology. The date (534) which is given for Justinian's decree, should have been 533. Berthier entered Rome on the 10th of Feb. 1798. The castle was surrendered on the 15th. This fact should be noticed in order to harmonize a seeming contradiction in two statements in this paper.

The article on Public Morals will be objected to by some because we give *such facts*, and because we quote from the Herald. The Bible has given such facts, both in history and prophesy. We quote from the Herald as one of the most accurate *reflectors* of the morals of a large part of the community. We believe more money is paid for it than for any other paper (not of larger size) on this continent. We do not deny that it is horribly corrupt, but it is what its readers make it. Its editor is their servant. What must be the state of morals when such a paper has such an immense circulation?

TO SUBSCRIBERS.—This sheet is furnished to you in place of two single numbers. It is printed in the form of a single paper, to save postage.

LECTURES IN NEW YORK.

On Thursday and Friday evenings of last week, Brother Whiting lectured to very large audiences at the Baptist Tabernacle in Mulberry street. He gave a very clear proof that the 2300 days of Daniel end in 1843.—Many doubtless were convinced.

On Saturday evening, Brother Storrs commenced a course of lectures at the corner of Grove and Hudson streets. Notwithstanding the evening was one in which people in the city very seldom attend meeting, the house was crowded to access. The crowd was still greater on the Sabbath. On Monday evening, the number around the door was so great that Brother Hyatt lectured to the crowd in the street. On the same evening Brother Whiting was lecturing to a large audience at Niblo's Saloon; and Brother French to another at the National Hall in Brooklyn. Brothers Whiting and Storrs have continued to lecture to crowded houses.

CROTON HALL OPENED.

The interest on the coming of Christ and end of the world has so increased in this city and vicinity that our office is completely overrun with visitors day by day. Under these circumstances, a friend has hired *Croton Hall*, No. 7 1-2 Bowery, which will be open each day, Sundays excepted, from early in the morning till dark in the evening, for the reception of visitors. All the variety of Second Advent publications can be had at that place the same as at our office. Croton Hall is a neat and spacious place, and will accommodate several hundred persons. It is intended to hold religious meetings, for prayer and conversation, some part of each day. For the present they will be held there at 3 o'clock, P. M.

SECOND ADVENT CONFERENCE AT PHILADELPHIA, PA.

Brethren Miller and Himes intend (Providence permitting) to attend the Conference. It is to commence the last Tuesday in this month, and continue one week. Let the friends make it a general convocation.

☞ METHODIST MINISTERS.—The Weekly "Midnight Cry," is sent to a number of Ministers in the New Haven, Maine, and Genesee Conferences, of the M E. Church, by a friend, who has paid us the cash for that purpose; and *no charge* is made to those Ministers. Please read and circulate. *Time is short.*

Notices of interesting meetings, and cheering reports from the country are reluctantly crowded out.

THE LOVE OF SOULS.—Christ loved souls and came all the way from heaven to earth to save them. Every Christian has the spirit of Christ in him. How can we call ourselves Christians if we do not love souls? Christ's spirit is always the same in all men who have it in possession. But if we say we do love them, what evidence do we give of that love? Do we labor to pull them out of the fire? Oh, Christian professor! awake to the work of God: pray and weep, and wrestle before God, until you feel the love of God and souls kindle in your heart. It is a gift for which too few weep, seek, and pray. Think how the Saviour labored, and wept, bled and died, for sinners, and then go and imitate him. What you do must be done quickly. The world is perishing: fly to the rescue.

TO PARENTS.—Do you believe Christ will soon come? If so have you done all you can to induce your children to go with you into the Ark? It is to be expected that many will do as Lot's sons-in-law did the day he fled from Sodom. He seemed to them as one that mocked. But be sure you do your duty; warn them in all plainness, and carry them before God in earnest prayer.

THE KINGDOM OF GOD.

On no subject have we been more deluded than on this all-important one. The old Catholic commentary on Daniel 2:44, is this—"The Church of Christ is the only kingdom which can never be destroyed." By this they mean their own church, for, it is a part of their creed that there is no salvation out of it. Of course, they cannot fancy that Christ's kingdom is out of it. A notion, much like the Popish one, has infused itself into the Protestant church, till almost all of us have been taught that Christ *has* a *visible* kingdom on earth, which will grow until all earthly dominions will be subject to it, and the saints shall possess "the kingdom and dominion, and greatness of the kingdom under the whole heaven," in this sin-cursed earth, before Christ comes. How different is the language of the Bible from this notion of men!

"In the world ye shall have tribulation," said Christ, John 16:33, and he also said: "It is your Father's good pleasure *to give* you the kingdom." Luke 12:32. We are not enjoying the glories of the kingdom, while we are undergoing the trial, in preparation for it. So the Apostles preached to the Christians in Lystra, Iconium. and Antioch: "Confirming the souls of the DISCIPLES, and exhorting THEM to continue in the faith, and that WE must, through much tribulation. *enter into* the KINGDOM of God." Acts 14:22. If the kingdom were earthly, they had it already, but they were exhorted to continue in the faith, that they might enter into it. Peter addresses the "elect" Christians, as "a chosen generation, a ROYAL PRIESTHOOD, which, in time past were not a people, but are now THE PEOPLE OF GOD: dearly beloved, I beseech you, as STRANGERS and PILGRIMS, abstain from fleshy lusts." A pilgrim wanders from place to place without a home. Can he sit on a throne at the same time? In his second Epistle Peter says: "Wherefore, the rather, brethren, give diligence to make your calling and election sure: for so an ENTRANCE SHALL BE ministered unto you abundantly INTO THE EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

In this world, it is our duty to "seek first the kingdom of God," which we do, when, by patient continuance in well doing, we "seek for glory, honor, and immortality," and thus we seek, or "LOOK for a city which hath foundations," as Abraham did. But let us not forget that we are only "*heirs* of the kingdom," living in a strange land,—an enemy's country,—where wicked powers will rule, till Christ comes.

"But why do you insist so strongly on this point?" it may be asked.

Because the church is so worldly. They seem to have forgotten that Christ said: "My kingdom is not of this world." The devil is called the Prince of this world, John xii. 31, and the god of this world, 2 Cor. iv. 4. The world hated Christ, John vii. 7, it has rejoiced at his absence, John xvi. 20. The kindreds of the earth will wail when he returns, Rev. i. 7. Professed disciple, are not you insensibly conforming yourself to the world? If so, may the Lord chasten you, that you may not be condemned with the world. Do you glory only in the cross of Christ, by which you are crucified to the world? Can it not be said of you. "He is of the world, therefore speaks he of the world?" (1 John iv. 5.) O remember that Christ hath chosen his followers *out of the world.* So far from having a kingdom here, "our *citizenship** is in heaven, from whence we also LOOK for the

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* So the word rendered *conversation* signifies,

Saviour, the Lord Jesus Christ." O "love not the world," but "strive to save yourselves" and the souls of others, "from this untoward generation."

On the subject of the kingdom, we have published some excellent extracts from Bro. Litch's Prophetic Expositions. See daily Midnight Cry, Nos. 14 and 18. After considering the person and character of Christ the king, he proceeds to consider

V. HIS KINGLY CHARACTER AND DOMINION.

1. *He is the promised Son and heir of David.* That Christ is David's Son, and the Son of promise, and his Son "according to the flesh," is abundantly established by Peter, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This promise and oath to David is found, 2 Samuel, vii. 12, 16,—"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thy house and thy kingdom shall be established forever before thee; thy throne shall be established forever." According to these strong testimonies, David's throne and house is to be perpetuated eternally in Christ. The temporal succession of kings of David's line have failed. But the everlasting succession has not failed, nor will it; this, David foresaw, and spoke before of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. The same flesh that went into the tomb came up, and is now in heaven. And he has "the key of David," [Rev. iii. 7,] signifying that he only has the heirship of that house so long shut, and can open and no man shut, and shut and no man open. That house was shut when Nebuchadnezzar destroyed Jerusalem and carried Zedekiah captive to Babylon. God pronounced the doom thus, by Ezekiel xxi. 25, 27,—"And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." From Zedekiah's captivity and the ruin of Jerusalem, there has been no king of David's line reigning in Jerusalem. There never will be, until he comes whose right it is, and takes the kingdom. "The Lord God will give to him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."—Luke i. 32, 33. "Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it, and establish it, with justice and judgment, henceforth, and forever."

2. *His reign is to be personal and visible.* This is clear from the fact that Christ is the Son of David according to the flesh, and is to sit on David's throne. That throne was on earth and at Jerusalem. And "The Lord of Hosts [is to] reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isa. xxiv. 23. "The tabernacle of God is with men, and He will dwell with them." Rev. xxi. 3. Were he, in his peculiar kingly character, a pure spirit, like the infinite God, without [illegible] or parts, his reign like God's, might be purely spiritual reign. But not so; for, although all the fulness of the Godhead is in him, he is a man, and in his humanity consists his peculiar and everlasting kingly character: and a period is to arrive in the history of his existence, when in some subjected sense he is to reign as the Son, "and God be all and in all." 1 Cor. xv. Being, then, a king, according to the flesh, and of David's line, and his reign being over the saints, it must be a personal and visible reign. And for this purpose he is to come again on earth, just as he went into heaven, which was bodily and visibly; with a body of flesh and bones. Luke xxiv. 39. If it be objected to this, that Christ did not go into heaven with the same body in which he arose from the dead, but that it was spiritualized when he ascended to heaven, I reply, I shall grant it when the law and the testimony can be produced which declares it. But the Bible not only affords no intimation of such a change, but the whole tenor of its testimony is, that he went up as he arose from the grave, and will come again in the same manner.

VI. THE TERRITORIAL DOMINION OF CHRIST.

1. It is to be all the territory now occupied by the great image of Nebuchadnezzar's dream. "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii. 38. "A stone was cut out without hands, which smote the image." "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together," "like the chaff of the summer threshing-floors, and the wind carried them away." "And the stone that smote the image became a great mountain and FILLED THE WHOLE EARTH."—Dan. ii. 35. Then, in verse 44, when the explanation is given, it is said, "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and it shall stand forever." The stone is to break these kingdoms, and the kingdom of God is to do it. Then the stone, Christ, and the kingdom of God, are the same. The enlargement of the stone will be by gathering together, in the fulness of the dispensation of times, all things in him, whether they be things in heaven, or things in earth, or things under the earth, even in him. Eph. i. 10. Thus will his body be perfected and his kingdom organized. Then the meek will inherit the earth.—The second Psalm is also another testimony on this point: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me thou art my Son, this day I have begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the UTTERMOST PARTS OF THE EARTH *for thy* POSSESSION." The testimony here is decisive on the point, that the Son of God is to possess the uttermost parts of the earth. He adds, "thou shalt break them [the heathen] with a rod of iron, and shalt dash them in pieces like a potter's vessel. "This is all the conversion of the heathen promised in the second Psalm.

2. The Saviour himself has taught us the same thing in Matt. xxv. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There was a *kingdom* prepared for and given to man as soon as he existed, and even before he was brought into being. That *kingdom* or *dominion* was "all the earth;" and also all that earth, air, and sea contained. Gen. i. (See Sec. 1.) The Bible furnishes us with no hint that God ever prepared any other *kingdom* for man when he laid the foundation of the world. This kingdom, then, Christ is to restore and give to his saints.

3. A text already noticed, (Rev. xi. 15,) teaches the same doctrine: "There were great voices in heaven, saying, the KINGDOMS OF THIS WORLD are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Numerous other texts might be presented, all showing the same thing. But these must suffice for the present.

VII. THE METROPOLIS OF THE KINGDOM OF GOD.

1. *Its locality.* It is Mount Zion and Jerusalem. Ps. ii. 6: "Yet have I set my king on my holy hill of Zion." Isa. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." The throne of David, which Christ is to inherit, and on which he is to reign forever, was established there, and is forever to be there. Ps. cxxxii. 11—18: The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Nothing can be more clear and strong than this declaration of the Lord that he will dwell there forever, and the throne of David be there, and his horn (kingdom) flourish there.

2. *The City.* Not "Jerusalem that now is, and is in bondage with her children," "but Jerusalem that is above, and is free, and is the mother of us all." Gal. iv. The "New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi.

It is the city for which the patriarch Abraham looked, (Heb. xi. 10,) "which hath foundations, whose builder and maker is God." For this city he looked as the promised inheritance of the land of Canaan. And a city twelve thousand furlongs, or fifteen hundred miles square, as is the city described in Rev. xxi., would require all the territory promised Abraham, for its location. And if all the saints of God are to "have right to the tree of life, and enter in through the gates into the city," such a city would be none too large for their ample accommodation. This is "the city of the living God;" the tabernacle of God which shall be with men, in the NEW EARTH.

Until that time comes, Jerusalem is to be trodden down of the Gentiles, even until the times of the Gentiles be fulfilled; or until the image is dashed in pieces, and no place is found for it and the stone fills the whole earth. Then there will be a race at Jerusalem who shall say, "Blessed is he that cometh in the name of the Lord." They will be the redeemed from the east, west, north and south, who shall sit down with Abraham, Isaac and Jacob, in the kingdom of God; while the unbelieving Jews will be cast out into outer darkness, where there shall be weeping and gnashing of teeth.

VIII. THE SAINTS OF GOD WILL BE FELLOW-HEIRS WITH CHRIST.

The inheritance, by purchase and by promise, belongs to Jesus Christ the *Son* of God. "But as many as receive him, to them he gives power or privilege to become the *sons* of God, even to them that believe on his name." God sends forth the spirit of his Son into their hearts, crying, Abba, Father. And the Spirit itself beareth witness with our spirit that we are the children of God; and because children, then heirs, heirs of God, and joint-heirs, with Christ. Rom. viii.

Christ is the head, and the church the body composed of the members of Christ. He is the true vine for whom the goodly vineyard, the land promised to Abraham, and once occupied by the men of Judah, (see Isai. v.) was prepared, and to whose use it is now soon to be devoted; his believing people are the branches of that vine, and with the vine and root, or good olive tree, they will be transplanted into that holy soil, to flourish in immortal bloom and vigor forever and ever. In the explanation of the vision of the four beasts, (Dan. vii. 18,) it is said, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, and ever." Also, in the 27th verse of the same chapter, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Again, (Matt. xxv. 34,) "Come, ye blessed of my Father, inherit the kingdom." These constitute the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal iii.—These, too, constitute the house of Jacob, over whom Jesus Christ is to reign forever and ever. Luke i. 33. They will reign with Christ as his subjects, and assist, under him their king and head, in the government of the kingdom; and enjoy all its immunities. The kingdom will be the same as when God originally gave it to Adam and his family. *They* had dominion, but Adam, by virtue of his relation to *them*, was their superior and head; but they were all children, and were to reign with him. "Let *them* have dominion."—Christ is the last Adam, and sustains a similar relation to the church as Adam did to the race.—Adam gave them mortal life; Christ eternal life. Now if we suffer with him we shall also reign with him.

IX. THE TIME AND CIRCUMSTANCES WHEN THE KINGDOM OF GOD WILL BE SET UP.

1. *It will be when the times of the Gentiles shall be fulfilled.* The governments of the Gentiles, shadowed forth in the great image, (Dan. ii.) have certain predicted changes to pass through, and cannot pass away until they have fulfilled the prediction. When they have done that, the stone, Jesus Christ, will demolish them, and the God of heaven set up [or cause to stand] his kingdom.

2. *It will be when one like the Son of man shall come with the clouds of heaven.* "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion, and glory and a kingdom," &c. Dan. vii. 13. This kingdom is not to be given to the Son of man until he comes in the clouds of heaven. He cannot set up his kingdom until it is given him. But he has not yet come with the clouds of heaven. Hence his kingdom is not yet set up. But it will be when he so comes.

3. *It will be when the seventh trumpet sounds.*—The seventh is the last trumpet; and at it the dead are to awake. "In a moment, in the twinkling of an eye, at the *last trump*, for the *trumpet* shall sound, and the dead shall be raised incorruptible, and we be changed." 1. Cor. xv. Thus also the Revelator, chap. xi. 15: "The seventh trumpet sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "Saying, we give thee thanks, O Lord God Almighty," "because thou hast taken to thee thy great power and hast reigned; for the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, the saints, and them that fear thy name, small and great, and shouldst destroy them that destroy the earth." Until that time comes, Christ is not to receive the kingdom.

4. *It will be when the Nobleman (Christ) who is gone into a far country to receive a kingdom returns.* The object of the parable, (Luke, xix. 11)—27, was to correct the false notions of those who "thought the kingdom of God should *immediately* appear." The parable taught them that Christ, the nobleman, would first go away and receive his kingdom, and in the meantime leave his servants in possession of his property to occupy till his return; that at his return, he would reckon with and reward his servants if faithful, and cast them off if unfaithful: and then bring forth and slay his enemies. Such a return of the nobleman has not yet taken place, nor have the servants of Christ yet received their reward in his kingdom. Nor have his enemies yet been destroyed. Then he has not yet received his kingdom or set it up.

5. *It will be at the end of this world (or age.)*—The parable of the tares of the field, (Matt. xiii. 24—30, 36—43,) is designed to teach us the same great doctrine. "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Both the tares and wheat sprang up, and the servants came and inquired, "Sir, didst not thou sow good seed?"—"from whence then hath it tares?" "An enemy hath done this" "Shall we go and gather up the tares?" "Nay, let both grow together until the harvest," &c. "Declare to us the parable of the tares of the field." "He that soweth the good seed is the Son of man; the field is the world (*kosmos*) the globe and its creatures." "The good good seed are the children of the kingdom," its heirs. "The tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." *Now* the tares grow together with the wheat in the world, or what is promised to Christ for his kingdom; *then* the tares will be cast out, and the righteous be glorified in the kingdom of God. It cannot take place until the end of the world, or *age*, which began with the preaching of John the Baptist, until which time the law and the prophets continued. But since then the kingdom of heaven is preached. That was the last *age*, or dispensation, of probationary time. When it ends, the tares and wheat will be separated, and the one be burned up, and the other glorified. Until that takes place there can be no such state on earth as that wherein all shall know the Lord, from the least to the greatest. Then it will be thus; for they shall see, not through a glass darkly, as now, but face to face.

X. THE EMBRYOTIC STATE OF THE KINGDOM.

There are various texts in the Bible which seem to convey the idea of the present existence and the progressive character of the kingdom of God. It is from such texts the notion has been derived that Christ set up his kingdom at the time of his first advent. Some of those texts we will consider.

1. *The parable of the mustard seed.* Matt. xiii. 31, 32: "Another parable put he forth unto them, saying, The kingdom of heaven is like unto a mustard seed, which a man took and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The usual construction of this parable, is, that the seed represents the smallness of the church in its beginning, consisting only of the twelve apostles of Christ sent out to evangelize the world; that this little beginning is to eventuate in the universal triumph of the church of Christ, and the conversion of the world and introduction of millennial glory.

But is not the meaning obviously this, that Christ is the mustard seed; that in his death he was planted, and in his resurrection he germinated into new life; and that every soul saved through his death and resurrection is an additional branch to the tree? The branch of the mustard tree no more literally lives and flourishes and bears fruit by its union with the stock and root, and the sap it receives from that root, than the Christian has spiritual and eternal life from the indwelling of that quickening spirit which raised up Christ from the dead. It is to the church the sap of life. The indwelling of the quickening spirit of Christ in the believer is the mystery of godliness. It is religion; so that each believer can say, "I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh is by the faith of the Son of God." It is the resurrection power and eternal life. The blood of Adam, which all men derive by natural generation, does not give them second life, or raise them from the dead to eternal life! But the spirit of him that raised up Christ from the dead, if it dwell in us, will quicken our mortal bodies also. This being the case, it will readily be perceived that the perfection of the tree cannot consist in its universal triumph all over the world in any one age of probationary time. For while there is yet one more memb[illegible] added to the tree, or while d[illegible] to be [illegible] reigns in the world, the tree must of necessity be in a state of imperfection and immaturity. [illegible]ut in the *dispensation* of the fulness [illegible] the times he shall "gather together i[illegible] one, all things in Christ, both which [illegible] are in heaven, and which are on ear[illegible], even in him." Eph. i. 10. Then there will be a perfection of the tree, and each branch will be in its place, mature and perfect. It cannot be before.

2. *The parable of the leaven.* Matt. xiii. 33; "Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This, like the former parable, has been supposed to predict the ultimate and universal triumph of Christianity in this world. The leaven is the gospel, the three measures of meal the world of mankind; the leavening process the increase of the means of grace and conversion of sinners through those means, until the whole world shall be converted.

But does it not rather express, by a figure, a definite for an indefinite number of persons; each one of whom receiving the spirit of Christ, will, if the leaven be permitted to work there, be conformed, when Christ appears in glory, to his glorious image.

"And when Jesus doth appear,
Soul and body,—soul and body,
Shall his glorious image bear."

But those measures of meal, (persons,) which do not receive this spirit, have no life in them, they can have no hope of glory. Reader, have you that blessed spirit dwelling in you? Examine yourself and see whether you be in the faith. Christ is in you except you are a reprobate. But if the three measures of meal mean the whole world of mankind, then the leavening process will go on till all are saved; *and Universalism is true.* But it is not so; but each of Adam's race is a measure, and each must receive the spirit for himself, or not be saved.

This spirit is what I call the kingdom of God, or the germ of that kingdom in the believer.—It was in Abel, as well as in Paul and the beloved disciple. So were Abel and Enoch, and a host of worthies in Old Testament times, in Christ by faith, as well as apostles and martyrs under the gospel; the embryotic kingdom was begun when the great plan of redemption by Jesus Christ was first promulged. It was no new kingdom which Christ established when he came on earth. He introduced a new dispensation or age, and the last one which the world will *enjoy* before his kingdom comes.

Christ was born to be a king; but his kingdom is not of this world. That is, say some, it is not an outward and visible kingdom; but a spiritual reign. Nay, but Christ has nowhere taught us that his reign is spiritual; but, it is "according to the flesh" he is David's son, and is to sit on David's throne. His kingdom, although to be a visible one, and on the renewed earth, yet is not of this world, under its present organization, and while the Gentiles have the dominion of it, but in the world to come. Christ is now exalted to his Father's throne, to be "A PRINCE, and *a Saviour.*" He is an heir to, and expectant of a throne; and will come to it at the time appointed of the Father. But a prince, although an heir to a throne, is not *de facto*, a king. He is to set on his Father's throne until his foes be made his footstool. Then he will come to dash his enemies in pieces, and give his saints the kingdom.

XI. THE MINIATURE EXHIBITION OF THE KINGDOM OF GOD.

The transfiguration. Luke ix. 27—36. The Lord Jesus had just told his people of their sufferings and self-denial, if they would follow him, and also the consequence of being ashamed of him before men; viz., that he will be ashamed of them "when he shall come in his own glory, and in his Father's, and of the holy angels." Then, that they might have the assurance of his so coming, and know that it was not a fable, he told them, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." This promise he fulfilled about "an eight days after," in his transfiguration on the mount, in the presence of Peter, John and James.

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. *The glory of the Father was there*; it was "a bright cloud" of the divine glory, out of which came the Father's voice, saying, "this is my beloved Son; hear him."

3. The glory of the holy angels, (messsengers,) was there. Two men, which were Moses and Elias; the one from the dead, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. This scene was revealed on earth, not in heaven: thus teaching the disciples that the kingdom of God will be revealed on earth at the appearing of Christ.

5. The use the apostles made of the scene.—The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his 2d Epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty: 2 Pet. i. 16. This he says was "when we were with him in the holy mount." The scene was a demonstration of the reality of Christ's second, personal and glorious appearing, to reward every man according to his works."

When this kingdom is set up, then it will be true that the least saint who shall enjoy its glories will be greater than ever John the Baptist was in this world of temptation, sufferings, sorrow and death. Then Peter—when in Christ's kingdom, with his fellow apostles, he shall set on his throne with his master, to judge the world—then Peter can with safety be entrusted with the keys of the kingdom of heaven. But it does appear to me, that, in this world of passion and prejudice, it would be rather hazardous to entrust the keys of the kingdom of heaven either with Peter or the Pope. There, under the immediate eye of the great Master, and with passion and prejudice removed, and a rectified judgment, it will be safe, if it so seem good to the Lord, to place Peter at that post,

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POPERY.

POPERY A SUBJECT OF PROPHECY.

Self-evident truths have been denied and ridiculed, by some, in all ages. No absurdity has been without its adherents, and no abuse without its defenders; but the absurdities into which our opponents are running, in these last days, are nevertheless somewhat amazing. Mr. Hatfield tries to pave the way for his comments, which leave Rome and Papacy out of those prophecies in which almost all Protestants have seen them so conspicuous, by saying—"Yielding to none in attachment to Protestantism, nor in my inmost loathing of prelacy or papacy, I am unable to follow in the track of all those who meet the Pope at every corner."

He then proceeds to twist the prophecy in the seventh of Daniel, out of its plain natural shape into a most distorted one, in order to make an insignificant Syrian king fulfil a prediction which almost all the world has applied to Rome. We should almost as soon think of *proving* that the sun shines, or that the Old Testament contains predictions of Christ, as to *prove* that it also refers to the Papal Antichrist. That Paul also refers to the same thing, is very evident. We here give Wakefield's translation of 2 Thes. ii. 1—10. The reader will compare it with the common translation, and one may help elucidate the other.

CH. II. Now we entreat you, brethren! concerning
this coming of our Lord Jesus Christ and our assem-
2 bling unto him, that ye be not hastily moved from your
understanding, nor troubled by any *declaration* of *the*
spirit, nor by any expression as from us, as if the day
3 of the Lord were at hand. Let no one deceive you by
any means; for that falling off must first come, and
that man of sin, that son of mischief, be displayed,
4 who opposeth and raiseth himself up above every
one, that entitleth himself a god or *demandeth* rever-
ence; so as to place himself in the temple of God as a
5 god, declaring himself to be a god. Do ye not remem-
ber, that, whilst I was yet with you, I told you these
6 things! And ye know what hindereth now; so that
7 he will display himself in his proper time: though in-
deed this mystery of wickedness is showing itself al-
ready; but he, who now hindereth, must be removed;
8 and then will this wicked *person* be displayed: and the
Lord will consume with the breath of his mouth, and
with the manifestation of his presence will destroy
9 him, whose coming is according to the operation of
Satan, with all imposture of miracles and of signs
10 and wonders, and with every wicked seduction,
among them prepared for their destruction, because
they receive not the love of the truth for their preser-
vation.

In his notes on this passage, Dr. Clarke says:

Bishop *Newton* has examined the whole prophecy with his usual skill and judgment. The sum of what he says, as abridged by Dr. Dodd, I think it right to subjoin. The principal part of modern commentators follow his steps. He applies the whole to the *Romish church*: the *apostacy*, its defection from the pure doctrines of Christianity; and the *man of sin*, &c., the general succession of the popes of Rome. But we must hear him for himself, as he takes up the subject in the order of the verses.

3, 4.—*For that day shall not come, except*, &c —"The day of Christ shall not come, except there come the apostacy first." The apostacy here described, is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is THE *apostacy*, with an article to give it an emphasis; the article being added, signifies, "that famous and before-mentioned prophecy." So likewise is the *man of sin*, with the like article, and the like emphasis. If, then, the notion of the *man of sin* be derived from any ancient prophet, it must be derived from Dan. vii. 25, and xi. 36. Any man may be satisfied that St. Paul alluded to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the phrases and expressions. *The man of sin*, may signify either a single man, or a succession of men; a succession of men being meant in Daniel, it is probable that the same was intended here also. It is the more probable, because a single man appears hardly sufficient for the work here assigned; and it is agreeable to the phraseology of Scripture, and especially to that of the prophets, to speak of a body, or number of men, under the character of one: thus, *a king*, Dan. vii. 8. Rev. xvii. is used for a succession of kings. The man of sin being to be expressed from Dan. vii. 24, according to the Greek translation, *he shall exceed in evil all that went before him*; and he may fulfil the character either by promoting wickedness in general, or by advancing idolatry in particular, as the word sin signifies frequently in Scripture. The *son of perdition* is also the denomination of the traitor Judas, John xvii. 12, which implies that the *man of sin* should be like Judas, a false apostle; like him, betray Christ; and like him, be devoted to destruction. *Who opposeth*, &c. is manifestly copied from Daniel, *He shall exalt himself*, &c. The features exactly resemble each other. *He opposeth and exalteth himself above all*; or, according to the Greek, *above every one that is called God*, or *that is worshipped*. The Greek word for *worshipped*, is *σεβασμα*, alluding to the Greek title of the Roman emperors, *σεβαϛος*, which signifies *august*, or *venerable*. He shall oppose; for the prophets speak of things future as present; he shall oppose, and exalt himself, not only above inferior magistrates, (who are sometimes called *gods* in Holy Writ,) but even above the greatest emperors, and shall arrogate to himself Divine honors. *So that he, as God, sitteth in the temple*, &c. By the temple of God, the apostle could not well mean the temple of Jerusalem, because that, he knew, would be destroyed within a few years. After the death of Christ, the temple of Jerusalem is never called by the apostles the temple of God; and if, at any time, they make mention of the house, or temple of God, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Tim. iii. 15. Rev. iii. 12, will want no examples to prove, that, under the Gospel dispensation, the temple of God is the church of Christ; and the man of sin's sitting, implies his ruling and presiding there; and sitting there as God, implies his claiming Divine authority in things spiritual as well as temporal; and showing himself that he is God, implies his doing it with ostentation.

5, 6, 7.—*Remember ye not*, &c.—The apostle thought it part of his duty, as he made it a part of his preaching and doctrine, to forewarn his new converts of the grand apostacy that would infect the church, even while he was at Thessalonica. From these verses it appears that the man of sin was not then revealed; his time was not yet come, or the season of his manifestation. *The mystery of iniquity was indeed already working*; the seeds of corruption were sown, but they were not grown up to maturity; the man of sin was yet hardly conceived in the womb; it must be some time before he could be brought forth; there was some obstacle that hindered his appearing. If we may rely upon the *concurrent testimony* of the Fathers, it was the Roman empire. Most probably it was somewhat relating to the higher powers, because the apostle observes such caution; he mentioned it in discourse, but would not commit it to writing.

8. *Then shall that Wicked be revealed.*—When the obstacle, mentioned in the preceding verse, should be removed, "then shall that Wicked," &c. Nothing can be plainer than that the lawless as the Greek (*ὁ ανομος*,) signifies, *the wicked one*, here mentioned, and the *man of sin*, must be one and the same person. The apostle was speaking before of what hindered that he should be revealed, and would continue to hinder till it was taken away; *and then the wicked one*, &c. Not that he should be consumed immediately after he was revealed. But the apostle, to comfort the Thessalonians, no sooner mentions his revelation, than he foretels also his destruction, even before he describes his other qualifications. His other qualifications should have been described first, in the order of time, but the apostle hastens to what was first and warmest in his thoughts and wishes, *Whom the Lord shall consume*, &c. If these two clauses refer to two distinct and different events, the meaning manifestly is, that the Lord Jesus shall gradually consume him with the free preaching and publication of His word, and shall utterly destroy him at His second coming, in the glory of His Father, with all the holy angels.

9—12.—*Whose coming is after*, &c. The apostle was eager to foretel the destruction of the man of sin; and for this purpose, having broken in upon his subject, he now returns to it again, and describes the other qualifications by which this wicked one should advance, and establish himself in the world. He should rise to credit and authority by the most diabolical methods; should pretend to supernatural powers, and boast of revelations, visions, and miracles; false in themselves, and applied to promote false doctrines. Verse 9. He should likewise practice all other wicked acts of deceit; should be guilty of the most impious frauds and impositions upon mankind; but should prevail only among those who are destitute of a sincere affection for the truth, whereby they might attain eternal salvation. Verse 10. And indeed, it is a just and righteous judgment of God, to give them over to vanities and lies in this world, and to condemnation in the next, who have no regard to truth and virtue, but delight in falsehood and wickedness. Verse 11, 12.

Upon this survey, there appears little room to doubt of the genuine sense and meaning of the passage.

This apostacy, all the concurrent marks and characters will justify us in charging upon the church of Rome. The true Christian worship is, the worship of *the one only God, through the one only Mediator, the man Christ Jesus;* and from this worship the church of Rome has most notoriously departed, by substituting other mediators, and invocating and adoring saints and angels: nothing is apostacy if idolatry be not. And are not the members of the church of Rome guilty of idolatry, in the worship of images, in the adoration of the host, in the invocation of angels and saints, and in the oblation of prayers and praises to the Virgin Mary; as much, or more, than to God blessed for ever? This is the grand corruption of the Christian church; this is THE apostacy, as it is emphatically called, and deserves to be called; which was not only predicted by St. Paul, but by the prophet Daniel likewise. If the apostacy be rightly charged upon the church of Rome, it follows of consequence that the man of sin is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostacy. He is properly the man of sin, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes. Or, if by sin be meant idolatry in particular, as in the Old Testament, it is evident how he has perverted the worship of God to superstition and idolatry, of the grossest kind. He also, like the false apostle Judas, is the son of perdition; whether actively, as being the cause of destruction to others, or passively, as being devoted to destruction himself. *He opposeth:* he is the great adversary of God and man; persecuting and destroying by *croisades*, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians, but the *Christian bishop* of Rome has slain his ten thousands. *He exalteth himself above all that is called God, or is worshipped;* not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ, and God himself; making even the word of God of none effect by his traditions; forbidding what God has commanded, as marriage, the use of the Scriptures, &c., and also commanding, or allowing what God has forbidden, as idolatry, persecution, &c. *So that he, as God, sitteth in the temple of God,* &c.; he is, therefore, in profession a Christian, and a Christian bishop. His sitting in the temple of God, implies plainly his having a seat, or *cathedra*, in the Christian church: and he sitteth there as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool—and in that position receives adoration. At all times he exercises Divine authority in the church; *showing himself that he is God;* affecting Divine titles, and asserting that his decrees are of the same, or greater authority than the word of God. So that the pope is, evidently, according to the titles given him in the public decretals, the God upon earth; at least there is no one like him, who exalteth himself above every god; no one like him, *who sitteth as God in the temple of God, showing himself that he is God.* The foundations of popery were laid in the apostle's days, but the superstructure was raised by degrees, and several ages passed before the building was completed, and the man of sin revealed in full perfection. The tradition that generally prevailed was, that which *hindered* was the Roman empire: this tradition might have been derived even from the apostle himself; and therefore the primitive Christians in the public offices of the church, prayed for its peace and welfare; as knowing that, when the Roman empire should be dissolved, and broken in pieces, the empire of the man of ~~sin~~ would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased; and the latter at the expense and ruin of the former; till at length the pope grew up above all, and the wicked, or *lawless one*, was fully manifested and revealed.

The Lord shall consume him, &c. This is partly taken from Isaiah xi. 4, "And with the breath of His lips shall he slay the wicked one," where the Jews put an emphasis upon the words *the wicked one*, as appears from the Chaldee, which renders it, "He shall destroy the *wicked Roman.*"

The man of sin is now upon the decline, and he will be totally abolished when Christ shall come in judgment. *Justin Martyr, Tertullian, Origen, Lactantius, Cyril* of Jerusalem, *Ambrose, Hilary, Jerome, Augustine*, and *Chrysostom*, give much the same interpretation that has here been given of the whole passage. And it must be owned, that this is the genuine meaning of the apostle; that this is only consistent with the context; that every other interpretation is forced and unnatural; that this is liable to no material objection: that it coincides perfectly with Daniel; that it is agreeable to the tradition of the primitive church; and that it has been exactly fulfilled in all its particulars, which cannot be said of any other interpretation whatever. Such a prophecy as this is an illustrious proof of Divine revelation, and an excellent antidote to the poison of popery." See the *Dissertations on the Prophecies*, and *Dodd*, as above.

Dr. *Macknight* proceeds, in general, on the plan of Bishop Newton; but, as he thinks that the apostle had the prophecy of Daniel, in chapter vii. and viii. particularly in view, he collates his words with those of the prophet, in the following way.

3. *That man of sin be revealed, the son of perdition*—

'Ο ανθρωπος της αμαρτιας, ὁ ὑιος της απολειας. "The *article*," says he, "joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the *little horn* and *blasphemous king*, agrees so exactly in meaning with Paul's description of the *man of sin*, and *son of perdition*, and *lawless one*, that there can be little doubt of their being the same persons; but this will best appear by a comparison of the passages.

PAUL.—2 Thess. ii. 3.—And that man of sin be revealed, *the son of perdition.*	DANIEL vii. 21.—And the same horn *made war with the saints, and prevailed against them.* 25.—And he shall speak great words against the Most High, and shall *wear out the saints of the Most High.*
PAUL.—2. Thess. ii. 4.—Who opposeth and *exalteth himself above all that is called God, or that is worshipped;* so that he, as God, sitteth in the temple of God, showing himself that he is God.	DANIEL xi. 36.—And the king shall do according to his will, and *he shall exalt himself above every God*, and shall speak marvellous things against the God of gods. DANIEL vii. 25.—He shall also stand up against the Prince of princes.
PAUL.—2 Thess. ii. 7.—Only he who now letteth *will let*, until he be taken out of the way.	DANIEL vii. 8.—I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.
PAUL.—2 Thess. ii. 8.—And then shall that *wicked one* be revealed.	DANIEL vii. 25.—And he shall think to change times and laws, and they shall be given into his hand. See Dan. viii. 24.
PAUL.—1 Tim. iv. 1.—Giving heed to seducing spirits, and doctrines of devils.	DANIEL ix 38.—In his state he shall honor the god of forces, (*Mahuzzim.*) *gods who are protectors*, that is, tutelary angels and saints.
3.—*Forbidding to marry.*	DANIEL xi. 37.—Neither shall he regard the God of his fathers, nor the *desire of women.*
PAUL.—2 Thess. ii. 8.—Whom the Lord shall *consume with the Spirit of His mouth*, and shall destroy with the brightness of His coming.	DANIEL vii. 11.—I beheld then, because of the voice of the great Words which the horn spoke, I beheld, even till *the beast was slain*, and his body destroyed and given to the burning flame. 26.—And they shall take away his dominion *to consume and to destroy it* to the end. DANIEL viii. 25.—He shall be broken without hand."

After entering into great detail in his Notes, he sums up the whole in the following manner:

"Now, as in the prophecies of Daniel, empires governed by a succession of kings, are denoted by a single emblem; such as, by a part of an image, a single beast, a horn, &c. of a beast; so in Paul's prophecy, the *man of sin*, and *son of perdition*, and the *lawless one*, may denote an impious tyranny, exercised by a succession of men who cause great misery and ruin to others; and who, at length, shall be destroyed themselves.

"The facts and circumstances mentioned in these prophecies, are, for the most part, so peculiarly marked, that they will not easily apply, except to the persons and events intended by the Spirit of God. And therefore, in every case, where different interpretations have been given of any prophecy, the proper method of ascertaining its meaning is, to compare the various events to which it is thought to relate, with the words of the prophecy, and to adopt that as the event intended, which most exactly agrees in all its parts to the prophetic description.

"According to this rule, though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity, which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and, by a gradual progress, ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the descriptions of the man of sin, and of the mystery of iniquity, given in the writings of Daniel and Paul.

"The mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's day, as he affirms, verse 7, and the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, restrained the mystery of iniquity in its working, and the man of sin from revealing himself. For, while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as otherwise they would have done. At least they were not produced to public view as the decisions of heaven, to which all men were bound to pay implicit obedience."

Dr. Macknight here describes the usurpations of early councils, and then says:

"Idolatry and superstition were recommended to the people by false miracles, and every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones, and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators; the feigned visions of angels, who said they had appeared to this or that hermit, to recommend celibacy, fastings, mortifications of the body, and living in solitude; the apparitions of souls from purgatory, who begged that certain superstitions might be practised for delivering them from confinement—by all which, those assemblies of ecclesiastics, who by their decrees enjoined these practices, showed themselves to be the *man of sin*, and *lawless one*, in his first form, whose coming was to be with all power, and signs, and miracles of falsehood; and who opposed every one that is called God, or that is worshipped. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and, by substituting saints and angels, as mediators, in the place of Christ, they degraded Him from his office as Mediator, or rendered it altogether useless. However, though they thus opposed God and Christ by their unrighteous decrees, yet did they not *exalt themselves* above every one who is called God, or an object of worship; neither did they sit yet in the temple of God as God, and openly show themselves to be God. These blasphemous extravagancies were to be acted in after times, by a number of particular persons in succession—I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, was taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favor, soon raised themselves above all other bishops; and, by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves; and claimed that infallible authority which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline for the whole Christian community; and of determining, in the last resort, all differences among the clergy; and of anathematizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish, in their own persons, a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity, in all the countries where they lived; they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understanding, the persons, and the properties, not of the laity only, but also of the clergy themselves, have, for a long time, been most grievously enthralled, in all the countries where Christianity was professed.

"This height of spiritual and civil tyranny united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way; or, till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations; and, more especially, till the western empire was broken into the ten kingdoms, prefigured in Daniel's vision, by the ten horns of the fourth beast. For then it was, that the bishops of Rome made themselves the sovereigns of Rome, and of its territory; and so became the little horn which Daniel beheld coming up among the ten horns, and which had the eyes of a man, *and a mouth speaking great things;* to show that its dominion was founded on the deepest policy; and that its strength consisted in the bulls, excommunications, and anathemas, which, with intolerable audacity, it uttered against all who opposed its usurpations. And, in process of time, the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast, being plucked up by the roots before the little horn, they called themselves the vicars of Christ, on pretence that Christ had transferred His whole authority to them. They also thought to change times and laws, as Daniel foretold, for as the vicars of Christ, they assumed the power of saving and damning men at their own pleasure; and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established; and sold the pardon of sins past, and even the liberty of sinning for the future, for money.

"Farther, as it is said the man of sin was to be revealed in his season, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly, we know that, in these ages, the corruptions of Christianity, and the usurpations of the clergy, were carried to the greatest height. In short, the annals of the world cannot produce persons and events to which the things written in this passage can be applied with so much fitness as to the bishops of Rome. *Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?*"—See Dr. Macknight's Commentary and Notes, vol. iii. p. 100, &c.

"Dr. Macknight," says the Encyclopedia of Religious Knowledge, "was for thirty years, one of the ministers of Edinburgh. He died in 1800. He published a Harmony of the Four Gospels, and a much admired translation, with commentaries and notes, of all the Apostolic Epistles. This last was the great labor of his life." Dr. Clarke, though he had expressed some doubts respecting the application of Paul's language to popery, concludes the whole subject thus:

"I must acknowledge that the most pointed part of the evidence tends to FIX THE WHOLE ON THE ROMISH CHURCH, AND ON NONE OTHER."

Long as this article is, we cannot forbear quoting the substance of an excellent communication, providentially and opportunely furnished in the New York Evangelist of Jan. 5, 1843. It is by their Cincinnati correspondent:

PAPAL INDULGENCES.

"And all the world wondered after the Beast."

When our Savior, on a certain occasion said unto one "sick of the palsy," "Son, thy sins be forgiven thee," the Jews, on the supposition that Jesus was a mere man, justly exclaimed, "Why doth this man thus speak blasphemies? Who can forgive sins but God only?" It seems a truth intuitively perceived, that God, the lawgiver, only can forgive a violation of his law.

In no respect has the Papal Church more accurately fulfilled the Apostle Paul's predictions, in 2 Thes. ii. 4, than in its arrogating to itself the power of forgiving sin. "The Man of Sin" "has exalted himself above all that is worshiped: so that he, as God, sitteth in the temple of God, showing himself that he is God." He has claimed, and pretended to use this prerogative of deity, and thus for centuries has deluded unwary victims, bringing them "into the snare of the devil." The Papal Church has used this power of pardoning sin in several ways, but perhaps the most monstrous of all is found in the *doctrine of indulgences*. And inasmuch as the practical exemplification of this doctrine by Tetzel, was the occasion of waking into life the mighty energies of Luther, thus giving birth to the Reformation, it may not be useless or uninteresting to inquire how this doctrine is stated by the Papists, and what have been the enormities practised under it.

As we proceed, the fact will be very noticeable, that although the doctrine of indulgences, as stated by standard Papal authorities, is sufficiently bad, yet the *practice* of the Church has very far surpassed its own definitions. One thing more of great importance will be noticed, that the doctrine, as stated by the noisy, licentious, debauched Tetzel, received the public sanction of Pope Leo X. so that infallibility has stamped Tetzel's doctrine as a genuine article of belief of the Church.

Peter Dens, a received theological writer of the Romanists, thus defines the doctrine.

"What is an indulgence?"

"It is the remission of the temporal punishment due to sin, remitted as to the guilt, by the power of the keys, without the sacrament, by the application of the satisfactions which are contained in the *treasury of the Church*!

"What is understood by the treasury of the Church?"

"It is the collection of the spiritual goods remaining in the divine possession, the *distribution of which is intrusted to the Church.*"

"From whence is this treasury collected?"

"In the first place it is collected from the superabundant satisfactions of Christ, next from the *superfluous satisfactions of the blessed Virgin Mary, and of the other saints.* The treasury is the foundation or matter of indulgences, and is that infinite treasury made up *in part* from the satisfactions of Christ; *and it daily receives the superabundant satisfactions of pious men*" (!) Elliot, vol. I.

This horrible doctrine might have been expressed thus: "Many Catholics have done so many good deeds, *besides* loving the Lord with all their heart, that they have laid up a stock of good works to be carried to the credit of other Catholics, who wish to serve God and Mammon for the "salutary" purpose of enabling them to enjoy the pleasures of sin and yet obtain salvation."

"Peter Dens is a standard writer, and his sentiments are proclaimed again and again a thousand times by all classes of writers, from the fulminating Pope, to the most insignificant priest cringing at the feet of his lordly superiors. Here let me quote from a Bull of Leo. X. who, if for no other cause than that he dashed Jove-like thunderbolts on the head of Luther, will be considered good authority.

"'The Roman Pontiff, the successor of Peter in regard to the keys, and the vicar of Jesus Christ on earth, possessing the power of the keys, *by which power* all hindrances are removed out of the way of the faithful, that is to say the *guilt of actual sins*, by the sacrament of penance, and the temporal punishment due for those sins, according to divine justice, by ecclesiastical indulgence; that the Roman Pontiff may for *occasional causes* (!) (e. g. for handsful of gold and silver!) by his apostolical authority, grant indulgences out of the superabundant means of Christ and his saints, to the faithful who are united to Christ by charity, as well for the living *as for the dead*; and that in thus dispensing the treasure of the merits of Jesus Christ and the saints, he either confers the indulgence by the method of absolution, or transfers it by the method of suffrage. Wherefore all persons, whether living or dead, who really obtain any indulgence of this kind, are delivered from so much temporal punishment, due according to divine justice for their actual sins, as is equivalent to the value of the indulgence bestowed and recorded." (Elliott.) This was sent abroad about the year 1516, and finally was the cause of that moral earthquake which convulsed Europe, and well nigh swallowed up the "Old Man at Rome." This bull was Tetzel's voucher, for the infamous traffick in which he engaged throughout Germany. And as we read it, how much Leo reminds us of one as "God sitting in the temple of God!"

The writings of St. Bernard in the 12th century, show that the doctrine of indulgence, in most obnoxious terms, was held at his day. This canonized saint of Rome describes the abounding corruptions of the Papal church in the most glowing and indignant language. He declares the priests to be ambitious, gluttonous, drunken, ignorant, indolent, robbing the poor. Among other things, he uses these remarkable words, "The priestly dignitary goes through his boundary, only that he may fill his *bag* (saccum,) for which purpose he sells the privilege of committing homicides incests, fornications, sacrilege, perjury, and he fills his bag to its very mouth."

In D'Aubigne's History of the Reformation, vol. I. we learn that John XXII. who occupied the Papal throne at the commencement of the 14th century, put out *a scale* for the regulation of this traffick, and that more than forty editions of this are now extant. This scale gauged the price to be paid for the indulgence of different crimes, with the same accuracy that a merchant uses in his commodites! "Incest was to cost, if not detected, five groschen; if known, or flagrant, six. A certain price was affixed to the crime of murder, another to infanticide, adultery, perjury, burglary, &c." The most dreadful feature of this corrupt state of the priesthood developed in the sale of indulgences, was *its generality*. Occasionally a Roman priest could be found, who in holy indignation would exclaim with Claudius of Espersa, "O, shame to Rome!" but the mass eagerly availed themselves of the privilege to plunge headlong into this loathsome stream of filthy abominations.

During the 15th century, the evil gradually increased, until Europe, superstition-bound and priest-ridden as it was, nauseatized with such drugs, groaned and heaved, as it were, with a deadly sickness. The system, borne onwards to its legitimate consequences, was rapidly preparing that mine which soon was to explode beneath Papal Rome, rocking its trembling throne like the bosom of a volcano.

This doctrine is still proclaimed from the throne of infallibility at Rome. In 1809 the splendid Cathedral at Cork was completed, on which occasion, Pope Pius VII. sent to Dr. Moylan, Bishop of Cork, a bull of plenary indulgence "to each and to every one of the faithful of Christ, who after assisting at least eight times in the holy exercise of the mission in the new Cathedral church of Cork, shall confess his or her sins, etc." In 1834, Leo. XII. sent forth the following: "We have resolved, by virtue of the authority given to us from heaven, fully to unlock that sacred treasure, composed of the merits, suffering, and virtues of Christ our Lord, and of his Virgin Mother, and all the saints, which the Author of human salvation has intrusted to our dispensation. To you, therefore, venerable brethren, patriarchs, primates, archbishops, bishops, it belongs to explain with perspicuity the power of indulgences, etc." (Elliott)

THE DOMINION GONE—YET PREVAILING.

"THE POOR POPE." Such was the heading of an article in the Journal of Commerce, a few months ago. The editor proceeded to show how completely the Pope has lost his dominion at home, and how wonderfully he is extending his influence abroad. This state of things harmonizes exactly with the predictions of the Bible. In Daniel 7: 26, it is said, "They shall take away his DOMINION, to consume and to destroy it unto the end."—And in the same chapter,—"The same horn made war with the saints, and prevailed against them until the Ancient of Days came, and the time came that the saints possessed the kingdom." The saints will not possess the kingdom before the resurrection, for flesh and blood *cannot* inherit the kingdom of God. That the Pope's DOMINION has been taken away is a fact perfectly notorious. Says the N. Y. Sun of Jan. 7. "An *insignificant priestdom* is ALL that remains of the once mighty mistress of nations."

When was the dominion taken away?

On this point, a clergyman recently asserted that we had made a mistake of a whole year,—that the Pope was humbled in 1797, instead of 1798. This leads us to investigate the point anew, and, as in every similar previous case, we find the facts fully confirming the belief that the end is nigh, EVEN AT THE DOORS. "The History of the Wars of the French Revolution," by Edward Baines, (an Englishman,) has been long before the public. In his preface he says: "A better defined period of history than that embraced in these volumes it is impossible to imagine." We quote from the Philadelphia edition of 1835, "carefully revised and compared with the original authorities," by William Grimshaw, who was himself the author of a history of France.

After Mantua had been taken by Napoleon, and its Austrian defenders signally defeated, in Jan. 1797, the author proceeds:

"The papal See, which had relied with the most implicit confidence on the success of the Austrians, was menaced with sudden ruin, for Bonaparte, on the day preceding the capture of Mantua, had published a proclamation, in which, after reproaching the holy father with subterfuge and perfidy, he declared the armistice to be at an end, recalled the French minister from Rome, and threatened all those who opposed the progress of the Republican columns, with the most exemplary vengeance."

A treaty was at length made, at Tolentino, on the 20th of February, by which

"His holiness was obliged to renounce all claims to Avignon and the Venasin, to relinquish the three legations of Bologna, Ferrara, and Romagna, to furnish the statues, pictures, and treasures stipulated in the former convention; and to pay the sum of fifteen millions of livres towards the expenses of the war."—*French Revolution*, Book I. Chap. 24. pp. 196, 197.

It was, doubtless, this event which led to the clergyman's mistake: but read on.

The author opens his history of 1798 thus:

"This year, teeming with great political events, was ushered in by the Congress of Radstadt, in which it was proposed to discuss and settle all the disputes between the French Republic and the German Empire."

Is it possible these two careful historians, who wrote and revised this book, could be mistaken about so important an event? He proceeds:

"While this assembly was coldly discussing the terms of a pacification, so intimately connected with the prosperity of the continent, THE HIERARCHY WHICH HAD GOVERNED A CONSIDERABLE PART OF ITALY, AND FOR AGES REGULATED THE CREED OF A CONSIDERABLE PORTION OF MANKIND, CEASED TO EXIST. The assassination of Duphot, *chef de brigade* in the service of the French republic, served to rekindle the spirit of hostility which the treaty of Tolentino was supposed to have extinguished. Duphot, having repaired to Rome, *towards the end* of the year 1797, expressly for the purpose of espousing that sister of Bonaparte who was afterwards married to General Murat, became one of the victims of the commotions which took place *on the 28th of December*. On that fatal day, a mob, consisting of about one hundred persons, assembled at the palace of the *French embassador, Joseph Bonaparte*, and demanded the assistance of France, for the purpose of overthrowing the papal tyranny, as they designated the government, and establishing a republic in its stead. Joseph Bonaparte, being altogether indisposed to countenance so hopeless a project, despatched Duphot to disperse the insurgents, and to prevail upon the papal troops to retire from the precincts of the embassador's court; but while the General was engaged in this service, he was shot by a Roman fusileer, who discharged his musket into his body, and afterwards treated his remains with savage cruelty. Joseph Bonaparte, after a lapse of fourteen hours, finding that no measures had been taken to avenge the late outrage, or to provide for the future security of his own person, retired into Tuscany.

"No sooner were the murder of Duphot and the retreat of Joseph Bonaparte made public at Milan, than the people exclaimed, 'Death to the assassin pontiff! Vengeance for our deliverers!' Troops were immediately levied, artillery prepared, and a declaration published, in which the fate of Rome was truly and confidently predicted, and the late events not only detailed, but so far aggravated, that the odium of the murder of the French General was cast upon the pope and his counsellors. It was perfectly clear, however, from every part of his conduct, that this disastrous event *produced the deepest disquietude* in the breast of his holiness, and that the only crime of his officers consisted in the *remissness* of the General who had command of the Roman troops, and whose duty it unquestionably was to protect the French embassador and his suite from excesses of the military, and the presence of a lawless mob.

"The Directory [who were Napoleon's tools at Paris] feeling or affecting to feel a high degree of indignation at the insult offered to their ambassador, and at the loss of their General, transmitted instructions to General Berthier to march to the Roman capital. On the 10th of February, 1798, the French army arrived at that place, and the castle of St. Angelo, containing the Pope and the greater part of his cardinals, surrendered on the first summons. The inhabitants, freed from restraint by the captivity of their rulers, and encouraged by the presence of the French army, assembled in the campo Vaccino, the ancient Roman Forum, and, at the instigation of two of the nobles, and an advocate of some reputation, planted the tree of liberty in front of the capitol, proclaimed their independence, and instituted the Roman Republic. All the splendor and magnificence, of which the Catholic worship is susceptible, were employed to celebrate *this memorable victory over the head of its faith*. Every church in Rome resounded with thanks to the supreme Disposer of events, for the *glorious* REVOLUTION that had taken place; and while the dome of St. Peter was illuminated without, fourteen cardinals, dressed in the gorgeous apparel appertaining to functions which they were fated soon after to abdicate, presided at a solemn *Te Deum*, within the walls of that superb basilic. The DEPOSED PONTIFF, exiled from his country, was conveyed, by order of the Directory, first to Braingon, and afterwards to Valence, in France, where the infirmities of age, and the pressure of misfortune, terminated his existence, on the 29th of August, 1799, in the 82d year of his age, and 24th of his Pontificate."—Book II. Chap. 4. pp. 222, 223.

Can we believe here is a year's variation from fact in a matter involving so many dates and such public events?

Let us pause, a moment, to admire the wonderful working of Providence in overruling a seemingly chance shot from a Roman soldier, so that, the Roman "HIERARCHY CEASED TO EXIST." Thus writes the historian's pen.

Dr. Clarke refers to the same period thus:

"In 1798, the French republican army, under General Berthier, took possession of the city of Rome, and ENTIRELY SUPERSEDED THE WHOLE PAPAL POWER. This was a DEADLY WOUND, though at present it *appears* to be healed, but it is but skinned over, and a dreadful cicatrice remains."—*See Note on Dan.* 7: 25.

In a chronological table, at the end of "General History, Ancient and Modern," by Alexander F. Tytler, we find the following items:—

1798. The *Papal Government* SUPPRESSED by the French. The Pope quits Rome Feb. 26.

1799. Death of Pope Pius VI.

1800. The new Pope Pius VII. restored to his government, *by the Emperor* [Napoleon]. July 25.

1804. The Pope arrives at Fontainbleau, and has an interview with Bonaparte. November.

1808. The French troops enter Rome, and seize the Pope's dominions. February.

1810. A decree was issued, uniting Rome to France. Feb. 17.

1813. A decree of the Spanish Cortes, for abolishing the inquisition in Spain, was carried into effect. April.

Rev. George Croly, of England, a learned and accurate writer, in his work on the Apocalypse, published in 1827, says:

"On the 10th of February, 1798, the French army under Berthier, entered Rome; took possession of the city, and made the Pope and the cardinal prisoners. Within a week Pius VI. was deposed; Rome was declared a Republic: the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, was held in duress, and was finally restored only on the fall of the Prench Empire. The papal independence was abolished by France, and the son of Napoleon was declared King of Rome." See also Thiers' French Revolution, Vol. 4. p. 246.

We have not room to refer to the *multitude* of other writers who give the same date, but will simply glance at a few illustrations of the *fact* that the *dominion* is gone.

The following is the language of Pope Pius VII. in his instruction to the papal nuncio at Vienna, issued 1805. We copy it from "Tracts on Romanism," published by the American Tract Society, p. 53, of the series, and p. 33, of "Romanism contradictory to the Bible," Tract No. 255:

The pope there declares that the church had established, as the penalty of the crime of heresy, the confiscation and the loss of all property possessed by heretics. "To be sure," his holiness goes on to say, "we are fallen into such *calamitous times*, that it IS NOT POSSIBLE for the spouse of Jesus Christ TO PRACTICE, nor even expedient for her to recall HER HOLY MAXIMS OF JUST RIGOR against the enemies of the faith; but although SHE CANNOT EXERCISE HER RIGHT of deposing heretics from their principalities, and declaring them deprived of their property," &c. &c. &c.

Here we have the Pope's own testimony that the dominion had departed in 1805.

Another striking testimony is in a volume entitled "An Introduction to Christianity," by J. Sutcliffe. It was published in this country "by J. Soule [now Bishop] and T. Mason, for the Methodist Episcopal Church in the United States." We copy from the edition of 1817, "Second American from the second (improved) English Edition." p. 151. It had, therefore, been exposed to rigid examination.

"The two thousand three hundred days; that is, years, of Daniel, for the God of heaven to set up an everlasting kingdom, and cleanse the sanctuary, are expired, or nearly so, Dan. 8: 13, 14. Likewise, the fall of the tenth part of the city by a great earthquake, and the slaughter of the seven thousand men, seems to have been STRIKINGLY ACCOMPLISHED by the French revolution. Their bidding defiance to the powers of the pontificate was sudden and unexpected as an earthquake, and attended with the slaughter of more than a million men. The aggrandizement of this empire, and the titles assumed by Bonaparte, emperor of France, and king of Italy, are declarations to the world, that THE TEMPORAL POWERS OF THE POPE EXIST NO MORE. There need be no more disputes about the doctrine of the two swords. His holiness, now, is of little more consequence to the church, than that of a degraded priest granting absolution to the crimes of France. The reformed churches have uniformly considered this empire as that tenth part of the city, and it is sufficiently evident they were not mistaken, for none of the Protestant nations were emancipated with such great political commotions."

The author's introductory address was dated 1808.

As an index to the present position of the Pope, read the following anecdote from the Liverpool Albion.

"A Quaker, who had been shocked at the desecration of the Sabbath in France, mentioned the subject to "His Holiness." The Pope assured the Quaker that he was not ignorant of the open violation of the Sabbath in France, and was extremely anxious that it should be, as ought, kept holy. The time was when the person occupying the chair of St Peter, could *directly* interfere in the affairs of foreign States, and when EMPERORS, KINGS, AND PRINCES, ATTENDED TO THE BEHESTS OF THE VATICAN; but the times had changed; *he could not now exercise* ANY TEMPORAL AUTHORITY beyond the limits of the Papal States."

See also the Pope's letter dated Sept. 18, 1840, published in the last Midnight Cry, in which he says:

"You well know, Venerable Brothers, how great are *the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted.*"

"Indeed, are we not (Oh how shameful!) compelled to see the most crafty enemies of the truth ranging far and wide with impunity?

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your dioceses these aforesaid *propagators of heresy and infidelity.*

"Hence it is easy to conceive *the state of anguish into which our soul is plunged day and night.*"

STILL PREVAILING.

From the Christian Advocate and Journal, the great organ of Methodism, we cut the following, which was copied from the Christian Intelligencer, the organ of the Dutch Reformed Church in America.

From the Christian Intelligencer.

SIGNS OF THE TIMES.

In our last number, we presented our readers with a remarkable editorial article of the London Times. In another part of the present number, we have transferred to our columns the able commentary of the British Chronicle upon the article. Taken together, they define the position of the king of Prussia, in reference to interests of the very highest concern. The king of Prussia, hitherto regarded as at the head of Protestantism on continental Europe, and indeed regarded as a man of personal piety, is seen invading the freedom of opinion and the rights of conscience, in his efforts to consolidate the Lutheran and Calvinistic Churches, and establish uniformity of faith and discipline in the anti-popish part of his kingdom; and *by authority*, imposing upon them a creed of his own.—Nor is this all. He distinctly shows his intention of imposing prelacy upon them. He has, in a recent visit to Cologne, attended at the celebration of the mass, and also lent his aid in laying the corner stone of a Popish cathedral! And all this is regarded with favor by the leading ministerial journal of the British empire.

Turn we to Britain itself, and what do we find to be the growing tendencies of the Established Church?—Puseyism is spreading on every hand, and is now *Popery* almost without disguise. The recent numbers of the British Critic, the constant advocate and expounder of Puseyism, *openly denounces the Reformation, advocates a return to Popery, and asks, "Why may not the Pope be the supreme bishop?"* And we grieve to write the conviction to which we are compelled, that episcopacy everywhere is tending more and more to exalt ecclesiastic forms, ceremonies, and pretension, and to give a higher place to the ministry, the sacraments, and a specified outward observance, than to faith, holiness, and spiritual religion.

In reference to our own beloved country, Popery is alarmingly on the increase, mainly by immigration, but to a far greater extent than is generally believed, by proselyting also. In every part of the land it is found. In every important point, it is, with the utmost sagacity, at great cost, and with untiring assiduity, fortifying itself. Cathedrals and churches, colleges and nunneries are multiplied. To the widest extent possible, the education of the young is monopolized. There is no mingling with others. Where now are their children or youth educated but among themselves? In political matters, their influence is already powerfully felt. Hundreds of thousands every year reach our shores from Ireland, Austria, France, and other countries; and recently the plan of a society, spread abroad for public approval in Ireland, for the express purpose of sending out to these United States Roman Catholics in masses, accompanied by their priests, to colonize whole districts of our fertile West, the society to pay the cost of transportation and provide the soil, and to be remunerated by the proceeds of three years' labor of the colonists; leaving, at the end of this period, themselves and their lands in the hands of the priesthood, the instruments of their arbitrary pleasure.

Who has not been startled by the hardihood of the pastoral letter recently put forth by Bishop Hughes, in which trustee boards are assailed, the right of the priesthood to all church property asserted, mixed marriages forbidden, and secret societies denounced, under the severest penalties upon their members, living and dead?

The outrage upon the Sandwich Islands by Papists, under the sanction of the French government, is fresh in the recollection of all. And, indeed, almost wherever Protestant missions are found, *Popish emissaries are met*, RESISTING AND IMPEDING every good work.

We inquire, then, is there not danger to be apprehended from this perpetual enemy to liberty, civil and religious—this despotism, the constant ally of all that is despotic? Let the Papacy of our land, organized as it is, and capable of being moved in one mass by a single mind, and that mind the Pope's, feel that it holds the balance of power, and at that moment our civil liberties and our rights of conscience are gone. Christians of this land may yet be called to a higher test of fidelity to their Lord than is at present apprehended.

What then is to be done? Abstain from aiding to build up a power, which, if it gains the ascendency, cannot fail to crush us. Maintain an elevated standard of piety; and for love to the souls of the ignorant, superstitious, and perishing, in all kindness of manner, seek to do them good. At every toil and expense, fill the great West with Bibles, tracts, and missionaries. Diffuse knowledge. Employ every means for the promotion of spiritual religion, and let prayer to Him who has all hearts in his hand be importunate and unwearied.

The N. Y. Evangelist, of Jan. 5, contains the following:

Puseyite Developments.—The London Patriot gives the name of a Puseyite clergyman, who has published a new edition of the prayer book, in which the prayers are printed in English on one page, and in Latin on the other, each paragraph commencing with a red letter. The Puseyites are marching towards Babylon as rapidly as the Catholics can wish for. Lighted candles are now placed on the altars of a large number of the London churches, the Bishop of London having fully sanctioned the practice. Prayers in Latin and image worship cannot be very far off. Meanwhile, the question is daily assuming a more fearful importance, are the pious portion of the Episcopal Church to remain and see all this incense offered to the Mother of Harlots without a note of remonstrance.

LETTERS TO EDWIN F. HATFIELD.

NO. IX.

Honored Sir,—You lately said, the Second Advent believers find the subject of Daniel's prophecy, ("the horn which spake very great things,") in the Christian Bishop of Rome, a pastor of the flock of Christ. I do not complain of charitable feelings or language, but I do think that Antichrist cannot be mentioned thus without weakening the abhorrence we ought to feel towards the "Man of Sin," whose coming has been "after the working of Satan, with power, and signs, and lying wonders."

It is a striking "sign of the times," that it is now necessary to prove to a Protestant Clergyman that papacy is the manifestation of Antichrist. When we see the Episcopal churches of England, and even in this country, marching back into the enticing arms of the Mother of Harlots, we have a right to expect that those who love the pure simplicity of the gospel of Christ will echo the heavenly call: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The feelings you manifest towards popery, alarm me.

——— "Seen too oft, familiar with her face,
We first endure, then pity, then embrace."

I beg of you to review the testimony that Popery and the papal power are the subjects of many prophecies, given us by Daniel, Paul, and John. The vision in the seventh of Daniel brought the Roman *empire* so plainly to view, that the early Christians had no difficulty in seeing the striking resemblance. They could understand what was coming, in that empire,—so clearly did the light of prophecy shine down into the otherwise impenetrable future. Justin Martyr, a native of Sychar in Samaria, who was beheaded in the year 166, and knew the companions of the apostle John, considers "the Man of Sin," or as he elsewhere calls him, the "man of blasphemy," as altogether the same with the little horn of Daniel; and affirms, that he who shall speak blasphemous words against the Most High, is now at the doors."

Irenæus, who also lived in the second century, and was the disciple of Polycarp, who was the Apostle John's disciple, hath written a whole chapter of the fraud, and pride, and tyrannical reign of Antichrist, as they are described by Daniel, and Paul, in Thessalonians.

Tertullian, who became famous at the latter end of the same century, expounding those words, "only he who now letteth will let, until he be taken out of the way," says: "Who can this be but the Roman state, *the division of which into ten kingdoms will bring on Antichrist*, and then *the wicked one* ☞ THE LITTLE HORN ☜ shall be revealed."

In his Apology, he assigns it as a particular reason why the Christians prayed for the Roman Empire, because they knew that the greatest calamity hanging over the world was retarded by the continuance of the pagan empire of Rome.

Origen, the most learned father, and ablest writer of the third century, recites the language of Tertullian at large as spoken of him who is called Antichrist. To the same purpose he likewise alleges the words of Daniel as truly prophetic and divine. Daniel and Paul, according to him, *both prophesied of the same person.*

Lactantius, who flourished in the beginning of the fourth century, and was tutor to Constantine's children, describes Antichrist in the same manner and almost in the same words as Paul; and concludes, "This is he who is called Antichrist, but shall feign himself to be Christ, and shall fight against the truth." A more complete character of the pretended Vicar of Christ at Rome could not be drawn by Knox or Luther. Cyril, of Jerusalem, in the same century quotes this passage of Paul, together with other prophecies concerning Antichrist, and says, that "This, the predicted Antichrist, will come when the times of the Roman Pagan Empire shall be fulfilled, and the consummation of the world approach. *Ten kings of the Romans shall arise together*, in different places indeed, but *they shall reign at the same time.* Among these the eleventh is Antichrist, who, by magical and wicked artifice, shall sieze the Roman power."

Ambrose, archbishop of Milan, in the same century, or Hilary, the deacon, or the author (whoever he was) of the comment upon Paul's epistles, which passeth under the name of St. Ambrose, affirms, "that after the failing or decay of the Roman Empire, Antichrist shall appear."

Jerome, Austin, and Chrysostome, flourished in the latter end of the fourth, or beginning of the fifth century. Jerome, in his explanation of this passage, says, "that Antichrist shall sit in the temple of God, either at Jerusalem (as some imagine) or *in the church* (AS WE, MORE TRULY JUDGE,) showing himself that he is Christ and the Son of God: and unless the Roman Empire be first desolated, and Antichrist precede, Christ shall not come.—"And ye know what withholdeth that he might be revealed in his time," that is, ye know very well what is the reason why Antichrist doth not come at present. He is not willing to say openly, that the Roman Empire should be destroyed, which they who commanded thought to be eternal. For if he had said openly and boldly, that Antichrist shall not come, unless the Roman Empire be first destroyed, it would have caused a severe and bloody persecution for the extermination of the church, as seditious and rebellious, by the ruling powers of the Imperial state.

Jerome was himself a witness to the barbarous nations beginning to tear in pieces the Roman Empire, and upon this occasion exclaims, "He who hindered is taken out of the way, and we do not consider that Antichrist approaches, whom the Lord Jesus shall consume with the spirit of his mouth," so that Antichrist was not the ingress of barbarous nations, but a mock religious personage in the church, establishing himself as God.

St. Austin having cited this passage, affirms, that "no one questions that the Apostle spoke these things concerning Antichrist—and the day of Judgment (for this he calleth the day of the Lord) should not come unless Antichrist come first." "And now ye know what withholdeth," implying the church's universal opinion and belief that the Apostle meant the Roman Empire, but was not willing to write it openly, lest he should be falsely accused of wishing desolation and evil to the Roman Empire, which was hoped for and believed to be eternal."

St. Chrysostome, in one of his Homilies upon this passage, speaking of what hindered the revelation of Antichrist, asserts, "that when the Roman Empire shall be taken out of the away, then he shall come; and it is very likely: for as long as the dread of this Empire shall remain, no one shall quickely be substituted; but when this shall be dissolved, he (Antichrist) shall sieze on the vacant Empire, and shall endeavor to assume the power both of God and man."

Thus did the light of prophecy shine upon these Christian writers. They felt that Daniel and Paul had drawn a chart, representing the dangers which would beset the church in its future voyage. We have passed those rocks and whirlpools, and found them just what the chart led the early voyagers to expect. The events have illustrated the prediction, as face answereth to face in the glass. Let us not shut out the light of the sun, and then follow a glimmering taper. Let us not fill our eyes with little Antiochus, till Rome, the dreadful and terrible beast, is hid from our sight. Do not trifle with the angel's words, for they are the words of God.

The leopard with the four heads, in Daniel's vision, (chapter 7,) represents Greece and its four divisions. The goat, in the eighth chapter—its one horn and its four horns—represent the same things again.

May the Lord grant me abundant patience to review your application of the little horn in the 7th chapter to the Syrian king.

"The fourth beast shall be the fourth kingdom upon earth," said the angel. The third beast, with its four heads, (Greece and its four divisions) must be subdued before it, for it *devours* the WHOLE EARTH, TREADS IT DOWN, AND BREAKS IT IN PIECES. Rome fulfilled this prophecy, for *Rome* conquered Greece, and became the mistress of the world. Can *one head* of the third beast be the *whole* of the fourth, which subdues the third with all its heads? It is impossible. I *need* not therefore, notice the other impossibilities involved in your application of the horn, on the fourth beast, to Antiochus, but let me give an index to a few of them.

1. It rises "among" ten horns, and before it there were three of the first horns plucked up by the roots. This important fact is mentioned three times in one chapter. Nothing of the kind ever occurred in the history of Antiochus. He was therefore, not the horn. It *was* exactly fulfilled in the rise of papal Rome.

2. This horn made a deep impression on Daniel, who inquired eagerly respecting it, because it was that horn that had eyes, and a mouth that spake very great things, whose look was MORE STOUT THAN HIS FELLOWS." Compare this language and that which you apply to him in chapter 11: 36, "And the king shall do according to his will," with the following item from history.

"When the two brothers, Ptolemies, the sons of Cleopatra, were besieged by their uncle (Antiochus Epiphanes) in Alexandria, the Roman ambassadors came; one of whom, Marcus Papillius Lenas, when he had found him (Antiochus) standing on the shore, and had delivered him the decree of the Roman Senate, by which he was commanded to depart from the friends of the Roman people, and to be content with his own empire; and he would have deferred the matter to consult with his friends; Papillius is said to have made a circle in the sand with the stick that he held in his hand, and to have circumscribed the king, and to have said, 'The People and Senate of Rome order, that in that place you answer wherein you now stand, what is your intention.' *Hieron in loc.* With these words, being frightened, he said, 'If this pleases the Senate and People of Rome, we must depart;' and so presently drew off his army. The reason of the Romans acting in this imperious manner, and of Antiochus Epiphanes so readily obeying, was, as Polybius, the historian, suggests, the total conquests that Æmilius, the Roman consul, had just made of the kingdom of Macedonia." He led back his forces into Syria, grieved and groaning, but thinking it expedient to yield to the times for the present. Polybius Legat. 92. I. 29, c. 11.—☞ "Whose *look* was *more stout!*" &c.

3. Daniel saw in vision, that "The same horn prevailed until the Ancient of Days came, and judgment was given to

the saints of the Most High, and the time came that the saints possessed the kingdom." You say, Christ's kingdom was set up at his crucifixion. Paul says, Christ shall judge the quick and the dead at his appearing, and his kingdom. According to your view the three years which Antiochus prevailed, *expired* 197 years *before* the saints possessed the kingdom. Do you think 197 years out of 200 is so *small* a fraction that *truth* did not require a mention of it in the words of inspiration?

You attempt to remove this difficulty from your system by finding one in our application of the fourth beast to Rome. I understand you say there is a gap between the death of Alexander and the conquest of Greece by the Romans. But, praise the Lord,—he has left no such difficulties in this great chain of truth. The four heads in one presentation of the vision, and the four horns in the other representing the four "KINGDOMS" into which Grecia was divided, leave *no space unfilled.*

I remain your fellow servant of our coming Lord,

N. SOUTHARD.

P. S. You will excuse the abruptness of this conclusion, when you notice the little space left for a

CLOSING ADDRESS

TO ALL WHO HAVE READ THIS SHEET.

READER!—You wish to know why we say so much about Rome and Popery. You shall know. Please read the whole of Daniel, 7th chapter, before you proceed. You admit that the fourth kingdom, or universal empire, is Rome. The ten horns are ten kings which stand together, for they are called "*fellows*," that is, companions or equals. Three of them being plucked up by the roots, must mean, that three of the ten kingdoms are subverted. The angel's calling them kings will not perplex you, when you notice that the four GREAT EMPIRES are called kings, in v. 17, and yet they are KINGDOMS, as you see in v. 23. The little horn which arises is the papal power or popery. Behold its marks.

"Eyes like the eyes of a man." The Pope is called the "over*seer* of overseers." Hence the title of his bishopric, "Apostolic SEE," or "SEE of Rome."

"A mouth speaking very great things." He claims infallibility.

"He shall speak great words against the Most High." Dr. Clarke gives us the reading: "He shall speak as if he were God." Think of his titles. "My Lord God the Pope," "His Holiness," "Supreme Head of the Church," "Most Holy Lord," &c. See Tracts on Romanism, published by the American Tract Society, and Dr. Brownlee's "Letters."

"He shall make war with the saints." Popery has waged *open and declared war* against the pious Waldenses and Protestants, whom the Romanists call heretics. See the note in the Rheimish New Testament, on Matt. 13: 29. "Where ill men, be they *heretics* or other *malefactors*, may be punished or SUPPRESSED, without disturbance and hazard of the good, they may be and OUGHT, by public authority, either spiritual or temporal, to be chastised or EXECUTED."

But their war against the saints has not been in such murderous *words* only. Says the Encyclopedia of Religious Knowledge:

"It has been computed that FIFTY MILLIONS of Protestants have, at different times, been the victims of the persecutions of the Papists, and put to death *for their religious opinions*. Well, therefore, might the inspired penman say, that at Mystic Babylon's destruction 'was found in her the blood of prophets, of saints, and of all that were slain upon the earth.' Rev. 18: 24."

You may ask, "Do not the Catholics repel this charge?" Hear how they repel it, in their note on Rev. 17: 6, which says: "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus,"&c. Mark well their note, in the Testament "published by the English College of Rheims:"

"The Protestants foolishly expound it of Rome, for that THERE THEY PUT HERETICS TO DEATH, and ALLOW of their punishment in other countries; but *their blood* is not called the blood of saints, no more than the blood of thieves, (!) man-killers, (!!) and other malefactors, (!!!) for the shedding of which, by order of justice, no commonwealth shall answer."

I need not ask you to consider the length, and breadth, and depth of this note, surcharged with murder, both of the body and the reputation of Protestants.

"They [the saints] shall be given into his hand." Observe the language of Justinian to the Pope, A. D. 533—"We hasten to SUBJECT and unite to your holiness all the priests of the whole east." In another document of the Emperor's, dated March 25, 533, he refers to the previous one, as having been already sent to the Pope, whom he calls "Head of all Bishops, and the true and effective corrector of heretics."

But was not the pope proclaimed universal bishop by Phocas in 606? Yes, but the title "conferred upon him NO NEW POWERS," says the historian. Hear the learned Croly, on this point: "The highest authority among the civilians and annalists of Rome, spurn the idea that Phocas was the founder of the supremacy of Rome. They ascend to Justinian, the only legitimate source, and rightly date the title from the memorable year 533."

Suffer us to refer to these points with still greater minuteness, in the words of Croly, in another place.

"On reference to Baronius, the established authority among the Roman Catholic annalists, I found the whole detail of Justinian's grants of supremacy to the Pope, formally given. The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian. The chief cause of its frequent adoption by the commentators, seemed to be its convenient coincidence with the rise of Mahometanism."

We will also open that great repository of Christian learning, the Encyclopedia of Religious Knowledge. Under the article Antichrist, it says: "Mr. Keith has made it appear certain that the supremacy of the Pope was complete as early as the year 533, the year that the Institutes of Justinian were published."

But the provisions of the Justinian code could not go into effect at the time they were issued, because Rome was then possessed by the Ostrogoths, who were violently opposed to the religion of Justinian. It was not till the conquest of Rome, in March, 538, that the Catholic bishop could *exercise* the power with which he was clothed by the Emperor. For the particulars of that event, stated at length from Gibbon, see Hale's Review of Dr. Pond. In March, 538, the papal supremacy was complete in FACT as well as FORM. The dragon had then gived him "his power, his seat, and great authority."

But for how long a time shall he have this dominion? Let the angel answer: "Until a time, times, and the dividing of time."

What does this mean? "You can make what you please of it," said a clergyman, recently. We will ask the Lord to tell us, and listen reverently to his answer. In Rev. 13, we evidently see the same beast. Compare the descriptions.

JOHN, Rev. xiii. 2, The beast which I saw was like unto a LEOPARD, and his feet were as the feet of a BEAR, and his mouth as the mouth of a LION.	DANIEL vii. 7, A fourth beast, dreadful and terrible, and strong exceedingly. [The lion, bear, and leopard, having fallen, were merged in Rome, which John saw in its papal form.]
JOHN, Rev. xiii. 2, And the dragon gave him his power, and his seat, and great authority.	DANIEL vii. 26, They [the saints, and times and laws,] shall be given into his hand.
JOHN, Rev. xiii. 7, It was given unto him to make war with the saints, and to overcome them.	DANIEL vii. 21, The same horn made war with the saints, and prevailed against them.
JOHN, Rev. xiii. 5, There was given him a mouth speaking great things, and blasphemies.	DANIEL vii. 8, 20, 25, A mouth speaking great things.—A mouth that spake very great things.—He shall speak great words against the Most High.
JOHN, Rev. xiii. 5, Power was given him to make war FORTY AND TWO MONTHS. [See marginal reading.]	DANIEL vii. 25, They shall be given into his hand until A TIME, and TIMES, and the DIVIDING OF TIME.
JOHN, Rev. xiii. 10, He that leadeth into captivity shall go into captivity.	DANIEL vii. 26, They shall take away his dominion, to consume and to destroy it unto the end.

Here the Lord teaches us that time, times, and a half, equal 42 months. Let time be called 12 months, and times, 24 months, and half a time 6 months, and we have the 42.

But the Lord will give us further light if we seek it. While the dominion of the horn lasts, the true church is driven into the wilderness. Compare the two following statements of this fact:

Rev. xii. 14, And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place, where she is nourished for a time, and times, and half a time. [3½ times.]	Rev. xii. 6, And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. [1260 days.]

Let us compare the information we have thus gained.

42 months	3½ times
30	360
——	——
1260 days = 42 months	1260 days = 3½ times

The time, then, in which the horn has dominion, is called 1260 days. Are they literal days? Let us try and see: 1260 days from March, 538, will reach to August or September, 541. Was the dominion taken away then? O no, we have not used the right scale. Let us try again, using the Lord's scale, "each day for a year." Beginning at 538, the 1260 years will carry us to—1798. *We have found it; we have found it.* Read the article headed: The Dominion Gone, in this paper.

Here, then, the Lord has given us two great monuments, marking the beginning and the ending of the 1260 years; and it is scarcely less striking that he has given us two smaller monuments by the side of them. In the Christian Advocate and Journal, Dec. 28, 1842, we read the following extract from "The French Revolution by Dr. Croly."

"France, from the commencement of the Papal supremacy, had been the chief champion of the popedom; so early as the ninth century, had given it temporal dominion; and continued through all ages fully to merit the title of 'Eldest Son of the Church.' But France had received in turn the fatal legacy of persecution. From the time of the Albigenses, through the wars of the League, and the struggles of the Protestant Church during the seventeenth century, closing with its ruin by the revocation of the edict of Nantes, in 1685; the history of France was written in every page with the blood of the Reformed. Frequently contesting the personal claims of the popes to authority, but submissively bowing down to the doctrines, ceremonial, and principles of Rome, France was the most eager, restless, and ruthless of all the ministers of papal vengeance.

"In a moment, all this submission was changed into the direst hostility. At the exact close of the prophetic period, in 1793, the 1260th year from the birth of the papal supremacy, a power, new to all eyes, suddenly started up among nations—an Infidel Democracy."

The Encyclopedia of Religious Knowledge says—"It is a remarkable fact, that the DOMINION of the papacy, in that very kingdom which had been its chief stay for ages, was DESTROYED and disannulled by an act of the French Assembly in the year 1793, just 1260 years from its establishment."

Here then we have *four* marks fixed thus:

533 1260 years 1793

1260 years

538 **1798**

Can we ask for any more proof that this application of the prophecy is the right one? Though we *need* it not, it is given. In the 10th, 11th and 12th chapters of Daniel, we have a continued discourse from the angel Gabriel, conducting Daniel's view to the glorious period, when "they that turn many to righteousness shall shine as the stars forever and ever." Daniel hears the question asked by a heavenly messenger, "How long shall it be to the end of these wonders?"

The answer is given by the Lord Jesus Christ himself, "when he held his right hand and his left hand unto heaven, and sware by him that liveth forever [a solemnity well befitting the subject] that it shall be for a time, times and a half." Here we have the same period whose beginning and ending have been so carefully marked. Daniel says: "I heard, but I understood not." He then, for the first time, asked a question relating to time, himself, "O my Lord, what shall be the end of these things?" In the answer he is told, "The words are closed up and sealed till the time of the end.—the wise shall understand,—and from the time the daily [abomination] shall be taken away to set up the abomination that maketh desolate shall be 1290 days."

Two questions come up here:—1. *What* was taken away to make room for popery? *Ans.* Paganism.—2. *When* was it taken away? *Ans.* In 508, when the last of the ten kings (whose kingdoms were the ten horns of the fourth beast,) was converted to Christ.

1290 years.

508 1798

Here let us attend to the last words of our Lord to Daniel:

"Blessed is he that WAITETH and cometh to THE 1335 days; but go thou thy way till THE END be, for thou shalt rest, and stand in thy lot at the end of THE DAYS." As the 1290 terminated in 1798, THE **1335** must end in **1843.**

Reader, *where* will be Daniel's lot? Shining as the stars, forever and ever. Will yours be with him?

"The great **DAY** of the Lord is near, **IT IS NEAR,** and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

THE great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever;*" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever.*" This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things; —a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery,* again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision?*" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision.* And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end.* And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the *end* shall be." Now in the 26th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision;* for it shall be for many days. And in the last verse, Daniel says he was astonished at *the vision,* but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding.* At the beginning of thy supplications the commandment came forth, and I am come to *show* thee; therefore understand the matter, and consider *the vision.*" Now if these four last verses are not the key to open the only two dark parts in *the vision,* then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision;* if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

Now from what we have seen we learn the following facts, viz., that Daniel had a great outline of this world's history, down to the day of judgment, at three separate times: he is then told by a saint that this vision was 2300 days long; then Gabriel comes, and tells him this vision will include the time of the end; he then tells him *the end* shall be at the appointed time; then he tells him *the vision* of the evening and of the morning is true, and commands Daniel to *shut* it up, for it should be for *many* days. Gabriel comes again, and tells him he has received orders, and has come to *show* him and make him *understand the vision;* and now, in his story about the seventy weeks, he positively shows us* when to begin the 2300 days, and that they must be understood years; and as the death of Christ seals up *the vision,* so we have only to add 490 and 1810 to make out the whole vision, the first number being down to the seal, the last number from the seal down to A. D. 1843.

And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure everlasting burnings? How can you forego everlasting glory? *Ministers of Christ,* I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with intense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

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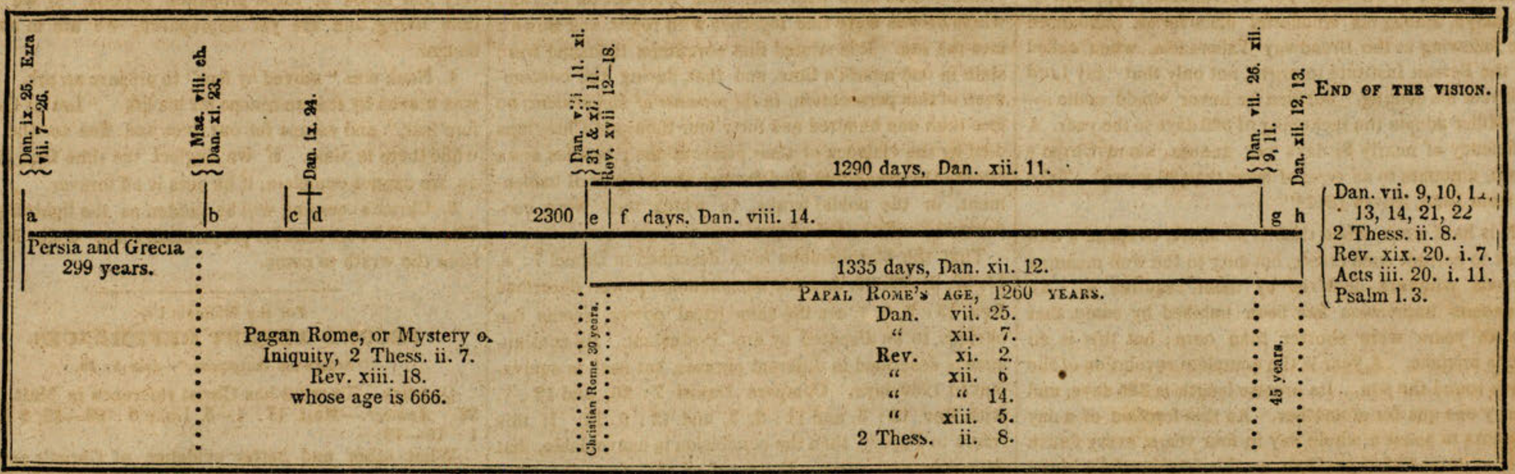
*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

☞ And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke xxi. 28—31.

But ye, brethren, are not in darkness, that that day should overtake you as a thief.—1 Thes. v. 4.

DIAGRAM OF DANIEL'S VISION.


Dan. ix. 25. Ezra vii. 7—26.
1 Mac. viii. ch. Dan. xi. 23.
Dan. ix. 24.
Dan. viii. 11. xi. 31 & xii. 11. Rev. xvii 12—18.
Dan. vii. 26. xii. 9, 11.
Dan. xii. 12, 13.
End of the vision.
1290 days, Dan. xii. 11.
a
b
c
d
2300
e
f
days. Dan. viii. 14.
g
h
Dan. vii. 9, 10, 11, 13, 14, 21, 22
2 Thess. ii. 8.
Rev. xix. 20. i. 7.
Acts iii. 20. i. 11.
Psalm l. 3.
Persia and Grecia 299 years.
1335 days, Dan. xii. 12.
Papal Rome's age, 1260 years.
Dan. vii. 25.
" xii. 7.
Rev. xi. 2.
" xii. 6
" " 14.
" xiii. 5.
2 Thess. ii. 8.
Pagan Rome, or Mystery of Iniquity, 2 Thess. ii. 7. Rev. xiii. 18. whose age is 666.
Christian Rome 30 years.
45 years.

EXPLANATION OF THE ABOVE DIAGRAM.

***a h* is the length of the vision, 2300 days. Dan. viii. 14.**

a b is from the commencement of the vision to the league between the Jews and Romans, a period of 299 years, during which time the Persian and Grecian kingdoms exercised their power over the Jews successively. The Jews enter into this league with the Romans that they may be saved from the power of the Grecians, 158 years B. C. 1 Mac. viii. Dan. xi. 23. Here commences the history of the fourth or Roman kingdom, Dan. vii. 7, 8, as a persecuting power under its different forms; 1st. Pagan Rome, 666 years. 2d. Christian Rome, or the ten kings, who have their power one hour with the beast, Rev. xvii. 12, which we shall prove is 30 years. 3d. Papal Rome, or the union of the civil and ecclesiastical powers of Rome, to the time of the end, or taking away of the civil power, 1260 years. Dan. vii. 25, xii. 7; Rev. xi. 2, xiii. 5. 4th. From the taking away the civil power to the final destruction of Daniel's fourth kingdom, with the brightness of the coming of Christ, 2 Thess. ii. 8, a period of 45 years.

b c is from the league to the birth of Christ, 158 years.

c d is the life of Christ, 33 years.

d is the death of Christ, which seals or establishes the vision at which seventy weeks of years of the vision are accomplished. Dan. ix. 24.

The question may be asked, how are we to know the seventy weeks, equal to 490 days, were fulfilled in years, each day a representative for a year?

Ans. The seventy weeks are divided into three parts. Dan. ix. 25—27. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and sixty-two weeks, and he shall confirm the covenant with many for one week, 27.

1st. The 7 weeks of yrs.= 49 yrs. was literally accomplished under Ezra and Nehemiah, who were governors over Jerusalem 49 years, in which time the walls were rebuilt.
2d. The 62 weeks of yrs.=434 yrs., brings us down to 26 years after Christ's birth, and to the 15th year of the reign of Tiberius Cæsar, Luke iii. 1, and to the beginning of the gospel of Jesus Christ. Mark i. 1.
3d. 1 week of yrs.= 7 yrs. The ministry of Christ commencing at his baptism. See Luke 3: 21, 22, 23.
— —
70 490 years.

Here then we have 70 weeks of the vision, or 490 days, fulfilled in years, which brings us down from its commencement to the death of Christ, which establishes the vision, and gives the length of a prophetic day.

" As further proof," says a late writer, " let any one examine the chronology, as given by Rollin or Josephus, from the 7th year of Artaxerxes to the 22d year of Tiberius Cæsar, which was the year our Lord was crucified, and he will find it was 490 years."

It is the opinion of some, that Christ was born four years before the commencement of our Christian era. But admitting this a fact, it does not alter the seal of the vision; it only makes Christ four years older at his death, which some of the learned suppose was the fact.

Let it be distinctly understood, that "the vision" which foretels the death of Christ, fortels his second coming, and his death, not his birth, seals "the vision;" hence we reckon back from *d* to *a* 490 years, and from *d* to *h* forward to his second coming, which includes the whole vision, 2300 years.

Now from Dan. viii. 14, 2300 days or years, as has been proved, take " ix. 24, 490 " " " "
——
and we ascertain that 1810 years from the death of Christ, his second coming and the first resurrection take place.

d e is from the death of Christ to the taking away of the daily sacrifice or pagan worship, a period of 475 years, which we obtain from the numbers given in Dan. xii. 11, 12, represented by *e g*, 1290 days, and *e h*, 1335. That the 1335 days end at the first resurrection, is evident from Dan. xii. 13, for Daniel was to rest, that is, to die, and stand in his lot at the end of the days, that is, at the resurrection.

It has been ascertained that the line *d h*, that is, from the death of Christ to the resurrection, is 1810 years. The careful reader will observe that the lines *d h* and *e h* end at the resurrection, or at the end of the vision. Now to ascertain when the daily sacrifice was taken away and the abomination that maketh desolate set up, Dan. xii. 11, from *d h* = 1810 years,
take *e h* = 1335 "
——
We find *d e* to be 475 years. To *d e* add *c d*,
Christ's age, 33
——
and we find that in A. D. 508 the daily sacrifice was taken away. See Dan. viii. 11; xi. 31; Rev. xvii. 16, 17.

In the A. D. 476, the Western empire fell, and before A. D. 490, ten kings had arisen upon its ruins, Dan. vii. 7, and formed ten separate kingdoms; France was the principal. These kingdoms were all governed by Pagan kings; and we are informed by history, that in the city of Rome and other places in the empire, these Pagan conquerors sacrificed men, women, and children to their supposed deities; and that in A. D. 496, Clovis, king of France, was converted and baptized into the Christian faith; and that the remainder of these kings embraced the religion of Christ shortly after, the last of which was christianized A. D. 508; since which Christianity has been the religion of Rome. At this period commences Christian Rome, or the ten kings, who have their power one hour with the beast. See Rev. xvii. 12. At this period the abomination that maketh desolate is set up for 1290 days which, from Christ's quotation, (see Matt. xxiv. 15, and Luke xxi. 20,) we learn to be the Roman armies or civil power of Rome, and when these ten kings give their kingdom or power unto the beast, Rev. xvii. 13—17, then commences the reign of the little horn or papal power, (see Dan. vii. 8—24,) whose age we find to be 1260 days. See Dan. vii. 25; xii. 7; Rev. xi. 2; xiii. 5.

Now from *e g* = 1290 days, the time that the abomination that maketh
desolate is set up, take *f g* = 1260 the reign or age of papal Rome, and we have ——
e f, the age 30 days, each day a year, of
Christian Rome. Add *c e* = 508
——
and we have *c f* = 538, the A. D. that the papal power was established. A. D. 534, Justinian, the Greek emperor, constituted the Bishop of Rome head of all the churches, and 538 conquered Rome and established the pope in his see. We are now brought down to *g*, or end of the civil power of Rome, Dan. vii. 26. A. D. 1798, the pope of Rome lost his civil power. On the fifteenth of February, Berthier, a French general, entered Rome with a French army, deposed the pope, abolished the papal government, and erected the republic of Italy. The pope was taken prisoner, was carried by them a prisoner first to Lienna in Tuscany, from thence to Florence, afterwards to Grenoble, then to Valence, in France, where he died, on the nineteenth of August, 1799; since which time the pope of Rome has exercised no power over any of the kings in Europe, or the Protestant church.

We are now brought to *g*, the commencement of the time of the end, (see Dan. xii. 9,) or taking away of the civil power of the pope.

Now from *e h* = 1335 days
take *e g* = 1290 "
——
and we have *g h* = 45 years, or time of the end from the taking away of the civil power to the resurrection. As a part of the vision from its commencement to the death of Christ was fulfilled in years, each day a year, it proves that all of it is to be fulfilled in years, therefore I shall use years in recapitulating our reckoning of the vision.

	Years.	
Line *a b* =	299.	From the commencement of the vision to the league, Dan. xi. 23.
" *b c* "	158.	From the league to the birth of Christ.
" *c d* "	33.	Christ's age.
" *d e* "	475.	From Christ's death to taking away daily sacrifice.
" *e f* "	30.	Christian Rome.
" *f g* "	1260.	Papal Rome.
" *g h* "	45.	The time of the end.

" *a h* = 2300 years, the length of the vision.

Let us now prefix the date to the several letters.

a	457	B. C.
b	158	" "
c		Christ's birth.
d	33	A. D. Christ's death.
e	508	Daily sacrifice taken away.
f	538	Papal power set up.
g	1798	Civil power of the pope taken away.
h	1843	End of the vision, or Second Coming of Christ.

Note.—And now, dear reader, do you believe that Christ will appear personally again on this earth, to raise his dead saints, change his living to immortality, receive them to the marriage supper of the Lamb, and by his angels gather everything out of his kingdom which offends, and *them* which do iniquity, that the righteous may shine forth as the sun in the kingdom of their Father, that he may be glorified in his saints, and admired in all them that believe?

Are you willing to believe that in a FEW MONTHS, these awful and glorious events will take place according to promise and prophecy?

If you are, then lift up your heads and rejoice, for your redemption is nigh. See to it that your lamp is burning, that your faith is active, that your loins are girt with truth, that you are established in the truths of God's word. For the vision is yet for an appointed time; but at the end it shall speak and not lie.

Needham, Ms., Sept. 14th, 1842. C. FRENCH.

☞ Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of TIME the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.—1 Pet. i. 10—12.

DAY FOR A YEAR—LENGTH OF A YEAR.

Rev. Abel C. Thomas, our Universalist opponent in Brooklyn, among his wonderful discoveries, announced the following at the Broadway Tabernacle, when called by the Berean Institute to prove, not only that "my Lord delayeth his coming," but that he never would come:—

"Miller adopts the reckoning of 360 days to the year. A deficiency of nearly 5¼ days per annum, since Christ's death, amounts to an error of more than 26 years! Take 26 *from* 1843, leaves 1817!"

It is hard work, when time is so short, to spend a moment to correct such errors, but duty to the well-meaning persons who are deceived by them, requires it. An erroneous impression has been imbibed by some, that Jewish years were shorter than ours; but this is an entire mistake. A year is the complete revolution of the earth round the sun. Its precise length is 365 days, and nearly one quarter of another. As this fraction of a day amounts to about a whole day in four years, every fourth year contains 366 days; but, as this fraction falls about 11 minutes short of 6 hours, 3 leap years must be omitted in every 400 years. Thus the years are regulated so as to correspond with the seasons. Among the Jews, the contrivance was the same in principle: but, as their months were governed by the moon, they added a whole moon to their reckoning, when it became necessary. As a moon lasts about 29½ days, their first month contained 30 days, and was called a full, or complete month. The next contained but 28 days, and was called incomplete, and so on alternately through the year. The new moon was always the beginning of the month, and that day they called NEOMENIA, *new moon*, or *new month*. As 12 such months would not make a complete year, the Jews added a thirteenth month every third year, and once in 19 years, they had 2 years in succession, each containing 13 months. Thus 19 years with the Jews was just the same as 19 of our years; or, in other words, they corresponded, almost perfectly, with 19 solar years, or revolutions round the sun.

Now, Mr. Miller has not made, or fancied any mode of reckoning time, which will not correspond with the courses of the sun and moon, which God created "for signs and for seasons, for years and days." But when he looked into prophecy, and found that 42 *months*, and 3½ *times*, each equal 1260 days, he perceived that a month was used to designate 30 days, and a *time* meant 360 days. On this point, Mr Miller and his learned opponent, Prof. Stuart, are happily agreed. The great question is: Do these days represent years in the prophecies of Daniel, and in the Revelations? In trying to prove that they do not, Prof. Stuart gives a rule which is a sufficient foundation for proof that they do. He says: "The plain and obvious interpretation of numbers in the prophecies is to be followed, unless there be cogent reasons for a departure from this rule. There are only two sources from which reasons of such a nature can be drawn. The first is, analogy in other parts of the Scriptures; the second *the exigencies of the context*." By the exigencies of the context, he evidently means, that if the prophecy is of such a nature that it cannot be fulfilled in literal days we must look next for its fulfilment in periods represented by days. On this point he proceeds to say,—"The GREAT MASS of interpreters in the English and American world have, for many years, been wont to understand the days designated in Daniel, and in the Apocalypse, as the representatives or symbols of years. So ancient and wide-spread is this opinion, that he adds,—"I have found it difficult to trace the origin of this general, I might say, almost UNIVERSAL CUSTOM." Now, let us consider the nature of a few prophecies, and see if there is no reason for believing that days stand for years, according to the "almost universal" opinion of the pious and learned. In the second epistle from Christ to the churches, it is said, "The devil shall cast some of you into prison, that ye may be tried: and ye shall have tribulation ten days." Who ever heard of a general persecution against a church, which lasted only ten natural days? But there was a persecution of ten years, in the second age of the church, of which the following is a sketch:—"It began in the 19th year of Diocletian, A.D. 302. In this dreadful persecution, which lasted ten years, houses filled with Christians were set on fire, and whole droves were tied together with ropes, and thrown into the sea. It is related that seventeen thousand were slain in one month's time, and that, during the continuance of this persecution, *in the province of Egypt alone*, no less than one hundred and forty-four thousand Christians died by the violence of their persecutions; besides *seven hundred thousand* that died through the fatigues of banishment, or the public works, to which they were condemned."—*Enc. Rel. Knowl.*

That the blasphemous horn described in Daniel 7: 8, 11, 20, 21, 22, 25, and the blasphemous power described Rev. 13: 5, 6, 7, are the same papal power, seems too obvious to be disputed by any Protestant. Its continuance is described in different phrases, but each is equivalent to 1260 days. Compare Daniel 7: 25, and 12: 7, with Rev. 13: 5, and 11: 2, 3, and 12: 6, 14. If this refers to Popery, then the conclusion is unavoidable, that days represent years. For proof of this fact, see other articles in this paper. So well established is this use of a day for a year, that the Encyclopedia of Religious Knowledge refers to it as a settled point. After mentioning the different significations of the word day, it adds: "And there is another distinction which may be called *prophetic*; the prophets being the only persons who call years, days; of which there is an example in the explanation given of Daniel's seventy weeks."

If the reader still doubts whether a day ever represents a year, let him trace a perfect fulfilment of prophecies in years, which never have been, and *never could be fulfilled* in days, and we see not how he can shut his eyes to the light which God's word and Providence evidently shed on each other. For examples, see *Midnight Cry* of Jan. 6, and the *Daily Midnight Cry, bound.*

In Numbers, 14: 34, it is said: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years." Here were years which had been symbolized or typified by days. They were fulfilled in *precisely* 40 years, for the Jews ate the Passover the night before they left Egypt, and the night before they entered Canaan. Of the 430 years in which Abraham and his children sojourned in a strange land, it is said: "AT THE END of the 430 years, *even the self-same day*, it came to pass that all the hosts of the Lord went out of the land of Egypt." Ex. xii. 41.

The Lord was doubtless equally exact in fulfilling the 430 years, symbolized by days, in the fourth chapter of Ezekiel, though the fulfilment is not recorded. Of the 70 weeks, however, it is known they that were fulfilled in 490 years, and that Christ was crucified on the self-same day when they terminated.

We have reason to believe that the 1335 days, and the 2300 days will be fulfilled in the same manner in perfect years, measured, as years always have been, by the revolution of the earth round the sun, a measurement which has not varied a second, since the Lord set the earth in motion.

Let us close this article by one or two remarks.

1. We do not say that a day in prophecy *always* means a year. Hence, all those sneers, whether uttered by infidel scoffers, or orthodox ministers, about Nebuchadnezzar's eating grass 2520 years, and the like, show nothing but the folly of those who utter them, and weigh nothing against our views.

2. In view of Prof. Stuart's rule, we see the folly of the objection based on the text, "Of that DAY and HOUR knoweth no man," &c. The words, *day* and *hour* are to be understood literally, unless there is something in the connection to show the contrary. But so far from there being any thing of the kind, Christ, in immediate connection, says, "Then KNOW that it is nigh EVEN AT THE DOORS." This plainly shows that the words day and hour do not mean a thousand years, or any long periods of time, but are to be understood in their natural sense.

3. We believe the 1335 days expire 45 years from the taking away of the papal *dominion*, which it will be seen in this paper was in 1798. Time will speedily show whether we are right in this.

3. No one can now *prove* that we are not living in the very last hours of these prophetic periods. If we are thus living, and are yet unprepared, we are in awful danger.

4. Noah was "moved by fear" to prepare an ark. Lot was moved by fear to escape for his life. "Let us therefore fear," and escape for our lives and flee to the ark while there is time. If we neglect the time God gives us, we cannot complain, if he cuts it off forever.

5. Christ's coming will be sudden as the lightning.—There will be no time for preparation then. O flee NOW from the wrath to come.

For the Midnight Cry.

SECOND ADVENT REFERENCES.

"Search the Scriptures."—*John* 5: 39.

Question. To what has Christ reference in Matt. 16: 28. *Answer.*—Matt. 17: 1—5, Luke 9: 26—35, 2 Peter 1: 16—18.

What other and better evidence of Christ's second coming than the transfiguration? 2 Peter 1: 19, Matt. 24: 15.

Where is this prophecy found? Daniel 2, 7, 8, 9, 11, 12 chapters.

What is the great question as to time? Dan. 8: 12.

ANALYSIS OF THE QUESTION.

What does the vision embrace? Daniel 8: 3—13.

What is the interpretation? Dan. 8: 11—25.

Is the little horn Rome? Compare Dan. 8: 23, with Deut. 28: 49, 50, Matt. 24: 15, Luke 21: 20. Also, Dan. 8: 25, first clause, with Dan. 11: 23, Luke 13: 32, Dan. 8: 25, third clause, with Acts 4: 26—28. Also, Dan. 8: 25, last clause, with Dan. 2: 34.

What do the daily sacrifice and transgression of desolation embrace? Rome pagan and papal. Dan. 11: 31—36, Dan. 12: 11—13, and 2 Thess. 2: 3—8.

What does the treading the sanctuary under foot embrace? Dan. 9: 26, 27, Luke 21: 20—24, Romans 11: 25, 26.

ANSWER TO THE GREAT QUESTION DAN. 8: 14.

Where are these days explained? Dan 9: 21—27.

Where do the 70 weeks begin? Ezra 7: 13.

What is done the first seven weeks? Dan. 9: 25, last clause.

What is done during the week after the seven weeks and sixty-two weeks? Dan. 9: 27, first clause, Mark 1: 14, 15.

Where do the seventy weeks end? John 7: 8, Matt. 27: 35, first clause.

How many years from Ezra 7: 13 to Matt. 27: 35?—490.

If seventy weeks or 490 days are fulfilled in 490 years, in what time will be 2300 days be fulfilled? 2300 years.

If they begin 457 B. C., when will they end? 1843.

How long before the end was the daily sacrifice taken away? 1335 prophetic days. Dan. 12: 11, 12.

When did Rome begin to have dominion over the people of God? 158 B. C. Dan. 11: 23, 1 Mac. chapters 8 and 9.

What was the age of the Pagan beast? 666. Rev. 13: 18.

Was not this the papal beast? Rev. 13: 5.

If pagan Rome began in its connection with the Jews 158 B. C., and continued 666 years, when did it end?—A D. 508.

When did Daniel's 1290 days begin? A. D. 508.—Dan. 12: 11.

If they began A. D. 508, where did they end?—1798.

What began then? The time of the end. Dan. 11: 40.

When did the fleet fitted out by England on the North, Spain, Sardinia, and Italy on the South, sail against Bonaparte? 1798.

If the "time of the end" began 1798 at the end of the 1290 days, when will it end? 1843. Daniel 12: 11—12.

If the daily sacrifice or Pagan Rome was taken away A. D. 508, when will the 1335 days end? 1843.

If the time, times and a half, or 1260 days of Daniel's little horn, end in 1798, Dan. 11: 35, at the beginning of the "time of the end," when did they begin? A. D. 538.

MOSES' SEVEN TIMES.

How long were God's people to be chastised? Lev 26: 27, 28.

How long is a time? Rev. 12: 6, compared with the 14th verse.

How many times in "time, times, and a half? Three and a half.

If three and a half times equal 1260 days, how long is a time? 360 days.

What would they do to those that rob them? Ezekiel 39: 9, 10, last clause.

With what fire? Rev. 12: 11.

How long would they burn them? Ezek. 39: 9.

When did Moses' seven times and Ezekiel's seven years begin? 677, B. C. Isaiah 7: 8, Jer. 15: 4—7, 2 Chron. 33: 11.

If they were prophetic periods, and commenced 677, B. C., when do they end? 1843.

Does Daniel speak of seven times? Dan. 7: 25, and 12: 7.

Does John speak of seven times? Rev. 11: 2, 3.

In what other places does John mention things of the same duration as Daniel's little horn? Rev. 12: 6, 14, and 13: 5

JUBILEES.

How many years in a jubilee? 50. Lev. 25: 8.

When was Judah carried captive? B. C. 607. Dan. 1: 1, 2.

When will forty-nine jubilees from that time end?—1843.

What may reasonably be expected then? Leviticus 25: 54, 40, 41.

THE TRUMPETS.

According to Gibbon, the first battle was fought by the Turks against the Greeks, July 27, 1299.

How long were the locusts to hurt men? 150 years. Rev. 9: 10.

What then would be past? Rev. 9: 12.

What would sound then? Rev. 9: 13.

How long would it sound! 391 years and fifteen days. Rev. 9: 15.

What would be past then? Rev. 11: 14.

When will the third woe trumpet, which is the seventh and LAST trumpet sound? After August 11, 1840.—Rev. 11: 14.

TWO DAYS OF HOSEA AND CHRIST.

How many days before the resurrection? Hosea 6: 2.

When will Christ be perfected? Luke 13: 32.

What kind of days are these? Luke 13: 33, 2 Peter, 3: 8.

What is meant by that fox? Dan. 11; 23.

If the two days of Hosea, and the to-day and to-morrow of Christ, commenced 158 B. C., when will they end? 1842.

As 1843 begins the third day, what will then take place? Hosea 6: 2, Luke 13: 32.

What will take place at the end of the vision? Dan. 8: 25, last clause, and 2: 34, Ps. 2: 8, 9.

What will take place at the end of the transgression of desolation? 2 Thess. 2: 8, Daniel 7: 21, 22, and 11: 36.

What at the end of treading down the sanctuary?—Luke 21: 24, Rom. 11: 25, 26,

What at the end of the 1335 days? Dan. 12: 13.

What at the end of "the time of the end?" Daniel 12: 2.

What at the last day? John 6: 40, 44, 54, and 11: 24—26.

Who have part in the first resurrection? Rev. 20: 6.

Where are the rest of the dead during the thousand years? Mal. 4: 3.

When will the rest of the dead be raised? Rev. 20: 5.

What else will take place at the end of the thousand years? Rev. 20: 7.

Whom will he go out to deceive! Rev. 20: 8.

Of whom will those nations consist? Rev. 20: 5.

For what will he gather them? Rev. 20: 8.

Will there be a battle? Rev. 20: 9.

GATHERING OF THE JEWS.

Who are the Jews to be gathered under the gospel?—Rom. 2: 28, 29, 9: 6—8, Gal. 3: 29, 5: 24. Romans 8: 9.

Where will they be gathered from? Ezek. 37: 11—14, Romans 11: 15.

Where will they be placed? Rev. 5: 10, Heb. 10: 34—37.

What earth? Rev. 21: 1, Isa. 65: 17, 2 Peter, 3: 13.

How long? Rev. 20: 4, last clause.

What is meant by this generation in Luke 21: 32?—Matt. 24: 3, 1 Peter 2, 9, Ps. 22: 30.

When will they pass away? 1 Cor. 15: 52, 1 Thess. 4: 16, 17.

What will pass away next? Luke 21: 23, 2 Peter 3: 10, Rev. 21: 1.

What else will take place when they that are Christ's are raised? 1 Cor. 15: 23.

In what manner will Christ come? Acts 1: 11, 1 Thess. 4: 16.

Up to what time is no man to know the day or hour? Dan. 12; 4, 9, Acts 1: 6, 7.

Is it to be known then? Acts 1: 8, Matt. 24; 38, 39, compared with Gen. 7: 4, and Rev. 3: 3, 1 Thess. 5: 1—5, Dan. 12: 10.

Is not the gospel to be preached more extensively as a witness? Matt. 24: 14, Acts 19: 10, Rev. 2: 5, Col. 1: 23, Rom. 10: 18.

Is the world to be converted? Matt. 13: 30, 37—43, 47, 50, Matt. 3: 12, 2 Peter 3: 3, 2 Tim. 3: 1—5, Ps. 2: 8, 9, Luke 17: 26—30, Luke 18: 8, Matt. 24: 12, Dan. 7: 21, 22, 2 Thess. 2: 8. AUGUSTUS BEACH.

SIGNS.

From the creation of the world, when the lights in the firmament were set for signs, to the winding up of the whole drama, when the "sign of the Son of man shall be seen in the heavens," have mankind required a sign, like the unbelieving Jews; and when God has granted the request, some natural cause has generally been given, which has served as a quietus, especially when any thing calamitous was the thing signified; and though the superstitious and credulous have multiplied signs almost *ad infinitum*, yet the Scripture gives abundant proof that God has condescended to use them, not only as monitors to the church, but to the ungodly, from the days of proud Pharaoh to the scoffers of the nineteenth century.*

There shall be signs in the last days, said the prophet, and though some of these signs have been definitely marked both by prophets and the Saviour himself, yet vain, boasting man, would fritter them away, and put far off the evil day, because he loves not the appearing of our Lord and Saviour.

When the Saviour told the disciples what should be the sign of his coming, he enumerated a variety—nearly all in the plural, though they had asked only *a sign*, nor did he tell them whether these signs should proceed from natural or supernatural causes, so that the labored searches and researches of the wise Greek are all turned to foolishness, when, by his learned philosophy, he has sought out the causes.

No one can look at the rainbow without seeing a *sign* of God's faithfulness, who said—"I do set my BOW in the cloud, and IT shall be for a TOKEN of a covenant between me and the earth.—I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.—It shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will look upon it, that I may remember the *everlasting* covenant between God and every living creature of all flesh that is upon the earth."

Thus we have a sign, almost daily repeated, *produced by natural causes*—causes connected with the waters—to show that those waters shall never swell and destroy the earth by a flood All are willing to receive this sign. We have also signs, of a fiery character, showing that the world *shall be* destroyed by fire, "I will show wonders in the heavens and in the earth, blood and *fire*, and pillars of smoke." We have not time, now, to speak of these signs at length. The testimony is abundant, that the predicted signs have all taken place, of which we may speak more fully in our next.

We begun to write now, at the request of a friend, by whom we are told that strange events have occurred in the Capital of the United States—and certainly strange things *have proceeded from it*, if the state of our country is any way concerned with it. The Great Chandelier of the Senate Chamber fell without any perceivable cause, and was dashed to atoms. The right hand of *Justice*, one of the collossal figures, above the principal entrance to the Capitol, broke and dropped, cleaving in sunder the Constitution of our boasted republic, which she held in her hand. As our friend stood before the door of that great national building, the broken arm spoke, in silent eloquence, to his heart. The figure of Justice is part of a group, wrought by Persico, out of the solid blocks of free stone, as they stood cemented in the wall. A little book about the "Public Buildings and Statuary of the U. S. Capitol" says:

> "In the centre stands the presiding genius, America, with the cap of Liberty upon her brows, and the spear, the shield, and the eagle, by her right and left side. Hope is on her left hand, resting on the emblematic anchor, and seems to be encouraging America with the high destiny that awaits her starward career. JUSTICE on the right, with uncovered eye, cognizant of the truth, weighs the rights of the free, against despotism, with an equal hand."

As it now stands, Justice holds out the stump of her broken right arm, as a token of her helplessness, while a fragment of a scroll at her feet, displays this piece of a broken word; our nation's present appropriate *sign*.

CONST

Would it be untimely to inquire, if these facts do not carry a little weight along with them? May we not ask, if the *light* that was lit up in those halls is as brilliant as when the voice of John Quincy Adams resounded in her chambers as President; and would it be impious to say, that the light, if not totally extinguished, is but a flickering one. And when we talk of justice and our Constitution; if justice have not fallen there, as well as in our streets, then we wholly misunderstand the import of their proceedings—we wholly misunderstand why the persevering appeal of the untiring Adnms was rejected on the right of petition, if the Constitution is held as sound as when signed by that united, patriotic band. Then are the tumults—the party divisions that overwhelm the nation—neither signs or realities?

Let us be serious. God is showing us that the administration which the Prince of darkness has held for nearly six thousand years, is, to say the least, a very tumultuous, oppressive, and bloody one, and that age does not improve it—that the cockatrice eggs of the present century produce as venomous serpents as the fiery flying ones which troubled the Israelites.

Reformer has followed reformer, and what have they done? They have begun to show us what is to be done—exhausted their funds—while the tares of the adversary are thicker and taller, and must and will grow till the time of harvest. And look upon the fields—are they not ready for the sickle? Will not the husbandman soon send forth his reapers, and bind the tares in bundles to be burned, and gather his wheat into the garners?

SINGULAR PHENOMENON.

"There shall be signs in the sun."

The following appears as editorial in the Wednesday Mercury, Danville, Ky., Jan. 4, 1843. Each reader will think of it as he pleases:

"The citizens of this village were much astonished, on the 1st inst. at the appearance of one of those singular and unusual exhibitions, termed parhelia. It was about 2 o'clock, P. M. that we first observed the singular phenomenon. At this time the heavens presented the following appearance: Around the sun there was a circle of light, such as is frequently seen around both this and the moon. The diameter of this appeared to be about 45 degrees; outside of this there was another circle, or rather segment of a circle, for it was not complete, seeming likewise to have the sun for its centre, and whose diameter was about twice that of the former; and only the upper portion, perhaps the half, was visible. Extending around the whole horizon, and apparently equally distant from it in every part, was a third circle, cutting the former at right angles, and passing through the sun. At the points of intersection between this and the inner circle, surrounding the sun, were two colored images, very distinct, which might have been, and were, for an instant mistaken for the sun by persons who were in such a situation that they could not see the sun itself. In this same horizontal circle were two other less brilliant and white images—one each side of the two former, and apparently at equal distances from them, and also, of course, from the sun. These two last images were aech perhaps about 100 degrees from the sun. There was also a fourth segment of a circle, presenting the appearance and brilliant colors of the rainbow. About one-third the circle could be seen. It was high above the horizon, and seemed to have a point in or near the zenith as its centre; if completed, its diameter would have been, perhaps, 45 degrees. It was, of course, convex towards the sun and just touched the outer circle surrounding the sun. The colors of the rainbow were exceedingly distinct—the red being next to the sun and the others in order.

"At about a quarter past two, the appearance was the most brilliant, the four images and the four circles being then all visible. From this time it began to fade away, the circle and images disappearing one at a time, until about 3 P. M., when nothing unusual could be seen.

"Will the learned give us an explanation of the phenomenon?"

This last request reminds us of the following Scriptures.

"The king cried aloud to bring in the astrologers, the Chaldeans and the soothsayers. And the king spake and said to the wise men of Babylon, whosoever shall read this writing and show me the interpretation thereof, shall be clothed with scarlet and have a chain of gold about his neck, and shall be the third ruler in the kingdom. But they could not show the interpretation of the thing."

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* The word *sign*, either in the singular or plural, occurs more than ninety times in the Bible, besides the many records of signs where the word is not used.

PUBLIC MORALS.

Are we in the dawn of the Millennium or in the state of morals predicted as marking the "last days?" Let us open a few of the daily papers, those "maps of busy life," and read their testimony. Compare it with 2 Tim 3 : 1—5.

Opening the Herald of Jan. 7, we read :

Public Morals.—While the Navy Yard and naval circles are excited with the awful tragedy on board the Somers—while Wall street and the financial classes are up to their eyes with defalcations and robberies—the Court of Sessions has been the scene of a more general excitement for some days, created by the trial of several persons for a most atrocious and diabolical outrage committed on a young woman at the Broadway Cottage, a most disreputable groggery in Broadway, nearly opposite the hospital.

For several years past, the public manners and morals as exhibited in our public streets, and particularly in Broadway, have been a disgrace to the age and a shame to New York. It has been of late almost impossible for a respectable female to walk in any public street, in open day, without being insulted by some of those atrocious scoundrels, blacklegs, or rowdies, who prowl about, many of them in mustachios and in the dress of gentlemen."

The Sun of Jan. 10, has a list of defalcations and embezzlements for 1842, from which it appears that *seven* persons in high stations have robbed the public of $670,000, in this city in a single year.

The same paper states from official documents, that there have been 19,317 petitioners for the benefit of the bankrupt act, in 15 states, or districts.

The Morning Chronicle of Dec. 10, says :

"At present it is evident that neither truth nor justice reigns on earth. A new body and a new spirit must be born into society before the world can be regenerated."

The contents of our daily papers may be judged from the headings of the articles: Old Thieves, Attempt at Rape, A Thieving Visitor, Horse-stealing, Passing Spurious Money, The Obscene Print Venders, Perjured Witnesses. These are from one page of one small paper.

On the subject of the recent frauds in New York, the papers make the following remarks :—

"Is there no Faith ?—The shock which such repeated acts of dishonesty in the management of money concerns, must give to our social and national character, can hardly be measured."—*N. Y. American.*

"Such examples of wholesale robbery, by men in whom the highest confidence has been placed, are of most pernicious tendency, aside from the damage they occasion to the interest of their employers. The number of such examples shows that the disease is *epidemic*, if not contagious. . And when such men fall as were some of these, who can be trusted !"—*Jour. Com.*

"Defalcations.—The recent defalcation of Mr. Nicoll [of $250,000] has excited much feeling in this community, and every one asks, where will all this end ? Who is to be trusted ? We have fallen upon evil times, and men are growing worse and worse every day."—*Union.*

"Mr. Nicholl has enjoyed, for many years, four thousand dollars salary, and a much larger sum from trust estates, making his income not much, if any, short of ten thousand dollars a year ; a sum that ought to satisfy any ordinary mind, particularly in these hard times."—*Express.*

He was in the habit of stealing hundreds of dollars from the large sums placed in his hands, and making false entries to balance the books of the Company.

"Frauds in the City During the Past Year.—The disclosures of frauds during the past year have been most astounding.

If frauds of the above magnitude can be perpetrated in our very best and highest institutions—if the funds of the widow and the fatherless are not secure in our best banks and trust companies—who can, or who will put confidence in them ?

Such an exhibition of the extensive frauds during the past year, together with those that might be added up for the few years past, is calculated to make a deep impression upon the public mind. It is at least a strong manifestation that there has been no improvement in public morals."—*Express.*

The editor proceeds to contrast the *present* management of public funds with the past, and says :—"We are struck with astonishment at the different state of things that now exists," which he calls "this fall in the public morals," and adds, "Thirty years ago, a clerk or an officer who defrauded the public or a bank of even a hundred dollars, was a ruined man. He would not dare to show his face in the public streets, or if he did, he would be frowned down by an insulted community. Then the standard of morals was so high, that but few had the courage to face the rebuke of an outraged and indignant community."

"Such" says the Herald, "is a picture of the morals of the monied institutions in Wall street, drawn by their own organs and editors. Is it not enough to sink the whole community as deep in a gulf of fire and brimstone as ever Sodom and Gomorrah were ? Yet the disease is only beginning. With such developments as we have seen since 1837, what can we expect to see in the next five years ? If such negligence in managers—such dishonesty in agents—such demoralization all over, prevail longer, will it not ingulf every corporate institution in Wall street ? What confidence can exist in the future ?

"In the celebrated years of 1825-6 and 7, we all remember the excitement created by the explosion of the Life and Fire Company of that day, including a few other baseless concerns—not equal to half a million in all. We remember the cry for justice—the movements of the grand juries—the uproar in Wall street. Yet in the year 1842, we see before us the ruins of half a dozen institutions, and the wreck of nearly *fifteen millions* of property belonging to the widows, orphans, and retired citizens, annihilated as completely as if it had been burned up in the great fire of December, 1835. The financiers seem to make as much havoc with the property of the tradespeople that may be entrusted to them, as the bankrupts now taking the benefit of the act. They eat, drink, and spend it in all manner of extravagance, leaving a mere shell for the owners, and then repudiate and run away, or take the benefit of the act.

"Will the honest, industrious, producing classes of the people, unite and try to stem the torrent of rascality that overwhelms this devoted city ?"

The New York morning Chronicle publishes an article two successive days, (Jan. 6 and 7,) headed, "What are the clergy doing in the service of God and the human race ?" It says : "The social world is left to drag on in *corruption* and *iniquity*, without any attempt on their part to purify the HIDEOUS MASS of discord and misery which defaces it." "Where do we hear of the clergy animated by a sincere sympathy for the sufferings of a degraded RACE ! No where."

"Only yesterday we observed an announcement of a lecture by a distinguished and talented *divine*, and what was the subject ? Why, 'English Poetry with illustrations and comments.' Enlightening the world upon the beauties of English Poetry ! Is this *divine* work, when COUNTLESS MILLIONS of wretched beings are crying out for deliverance from spiritual and temporal destitution."

"But the distinguished divine we spoke of, is not alone in this literary desecration of pastoral robes ; another distinguished clergyman, a short time since, illustrated the glorious life and war-like achievements of the renowned Captain John Smith !

Are the clergy serving God and the Human Race, or themselves ? Whom do they glorify ?"

In the same Chronicle from which we cut the above, we find the following illustrations of the state of morals:

"Thieves did a pretty-considerable-stirring business at the Assembly Chamber in Albany, on Monday evening last, more power to their fingers ! Many people lost their coats, cloaks, hats, &c., which we hope will be a sufficient caution to them to keep away from such places another time, or, at least, to transact their business and come away as soon as possible. We don't object to pocket picking at political meetings. It is a pity the practice cannot be introduced into Congress itself."

"We learn by the Grand River Inquirer, that a murder has been committed by two men named Miller and Hovy, on the person of an Indian squaw in Kent county.—It appears after gloating their passions on her they left her a corpse in the woods where they had camped for the night. They are both in jail.

The police reports and various other items are too disgusting to be repeated, but we subjoin the following shocking illustration of immorality and scoffing.

"Millerism.—A number of persons in the Northern Liberties, Philadelphia, have lately become greatly alarmed in consequence of their belief in the truth of the doctrines of Miller. They are holding lectures every night. —*Exchange Paper.*

"No wonder the worthy people of Philadelphia have an abhorrence of the day of reckoning, for if it be sinning to shave half the world with bank rags—to tread the poor in the dust, and regard poverty as a crime and a degradation, and to sympathise with wealthy murderers, and save them from the gallows, they are sure to catch it.—We opine that when the great day comes, the Philadelphians, in the fulfilment of a prophecy in the Revelations, will be no ways slow in calling upon the hills and mountains to fall down and cover them."

"*As it was in Sodom.*"

"Brutality it seems, is actively on the increase in this city."—*Herald, Jan.* 16.

Progress of Licentiousness.—The perpetrator of an abominable outrage on a modest and virtuous young woman of this City was brought up in the Circuit Court on Saturday, (having evaded a criminal trial by forfeiture,) and will probably to-day have meted to him some small portion of his deserts. It cannot be denied that outrages by violence and diabolical stratagem upon the honor and peace of those whose innocence and weakness should be their protection from all but the plotting villany of a fiend or the blind fury of a brute, are on the increase in our City. The very night that Dingler was convicted, a young girl, who was going home through the Bowery, unattended, from the bedside of a sick friend, was caught up and thrown into a cab by two monsters in human shape, who there held her and stifled her cries until they had effected her ruin. No trace of them or the driver of the cab has yet been obtained. Every day many young girls—generally poor and friendless, often orphans—are lured by hags, whose trade is the murder of virtue, into their dens, and there subjected to flattery, fraud, drugging and violence until their ruin is accomplished. All this goes on with the ribald and infidel press, owned and conducted by notorious libertines, ridiculing those who appeal to the Legislature for laws against this flood-tide of licentiousness, and foully libeling all who interpose to defend them ; and on the other hand, a large portion of the virtuous, confounding ingorance with innocence, and crying out against any exposure of these horrible doings and their abettors in reputable journals, *lest the young be contaminated* !—*Tribune of Monday Jan.* 16.

"Men's hearts failing them for fear."—The following picture of the times is from the Leesburg Genius of Liberty, of Jan. 7 :

"In prostration laid
Is *every thing* beneath the sun.

'Twould seem that sixty years and more,
Of our nation's bold career,
Has left us not one thing in store,
Save an INCUBUS OF FEAR."

EDITORIAL CORRESPONDENCE.

Utica, N. Y., Jan. 13, 1843.

Dear Brother Southard,—On my way to this city, I visited Lansingburgh, N.Y. and gave three lectures in the Baptist church, we had full houses, and the congregations were deeply interested in the subject. This interest had been awakened by Bro. Miller's lectures the preceding week at Waterford, just across the river. The whole vicinity is waked up ; the truth has taken a powerful hold upon all classes. At the close of Bro. Miller's last lecture, the 8th inst., *one hundred and twenty souls* came out voluntarily for prayers. The most of them were *men*, and many of them professional men, who had heard the lectures through, and were convinced of the truth of the doctrine. And what may be heart-cheering ! to our *psuedo friends*, who are so much *concerned* about our *making Infidels*, we have the happiness to state, that among the number that came forward, and of some who were converted, there was a large number of *Infidels* who became "obedient to the faith." God has wrought a glorious work in Waterford. May it be perpetuated till all are brought in.

On the morning of the 9th inst. we took leave of our faithful friend, J. J. McMurray, and his kind family, at Lansingburgh, and started for this city, where we arrived in safety in the afternoon. A wide and effectual door is opened here. Bro. Miller is lecturing afternoon and evening to crowded and very attentive audiences. The prospect of doing good is cheering. The clergy help us, as usual, by their *lame opposition.* We hope in some way to lead them to a thorough examination of the subject. They will be obliged to do something. The people will not be satisfied, unless they come out and show the truth or falsity of the present alarm.

J. V. Himes.

P. S. "Miller used up for A Shilling," has been sent here to comfort the wicked during our labors in this city (Utica.) You know this is a part of the very learned handbill, put out in *flaming capitals* by *Mr. Dowling's* *agent* to advertise his "Reply to Miller." This same agent is a Baptist clergyman! How *natural* it must be for such men to talk about the "scurrility" of Mr. Miller. "Miller used up for a shilling!" How profound! How respectful to the great subject in question! Such are our opponents. Sinner, beware they do not "use up" your soul for eternity!—and for a paltry shilling too!!!

PROGRESS OF THE CAUSE.

A letter from Portsmouth, N. H. says: "The Second Advent brethren have recently held a conference in this town. Many brethren in the ministry were present from several towns and participated in the proceedings. The interest was intense. The audience was large.—They were deeply interested. Many have submitted to Christ, and become the recipients of his great salvation. The work is extending throughout the churches. The members are quickened, wanderers have returned to their first love, and *many* who had known not the preciousness of Christ, the excellencies of the religion of Jesus, have consecrated themselves to God."

A letter from Newark says:—"The interest is *very* great. Last evening the house was most densely crowded, and many could not get in. Many were forward for prayers, and several experienced a hope. I think if we could now have some lectures, and a series of meetings night and day, we should see a great ingathering of souls. Can they not be had?"

A letter dated, Madison county, N. Y., Jan. 11, 1843, brings us the following cheering intelligence:

Dear Brother Southard,—Feeling anxious to cheer my brothers in this good cause, and let you know the state of things here, with the prospects, I send you a few lines. God is doing a wonderful work here. I commenced lecturing here in a place called Hubbard's Corners, noted for a strong hold of Universalism and unbelief. The people came to hear,—commenced reading their Bibles, and you can judge the effect. The houses are crowded; many are seeking to find a long-neglected Saviour. We held a prayer-meeting on Monday evening. Oh, my soul! what a time! We broke up at 11 o'clock, after enjoying a most precious season of refreshing from the presence of the Lord.

The preacher at Brookfield who formerly opposed our views, has invited me to accept of his pulpit, and commence a course of lectures next Sunday. O my God, help, help. Bro. Yarrington, a preacher of great celebrity, who has heard all my lectures, told me he firmly believed that this is the last call to man: that this year ends the great drama of all sublunary things. He is going to preach it, and has publicly, in my presence, identified himself with the cause. We have a glorious work in progress.

Yours, in the hope of seeing our triumphant, conquering King in a few months,

Sidney S. Brewer.

In a letter on the same sheet, Brother Rhodes says:

"I have had the pleasure of seeing the fruits of those publications that I sent to this section before I left New York city; they have produced a great excitement in the country, and have already been the means of some conversions; and from present prospects there will be a great work of the Lord here through the instrumentality of our dear Brother Brewer. We have had no opposition as yet."

☞ Brother A. Hale, writes from Harrisburg, Pa.: "I have just closed a course of lectures at Middletown, (Lutheran church,) where a deep interest is waked up in the Second Advent cause. Our congregations were crowded almost to suffocation, while the exhibition of our views was listened to with the deepest attention.—A general seriousness pervades the town: a considerable number have set out to seek the Lord: Christians have been quickened, and many express a strong conviction of the truth of our views who have formerly regarded them only with contempt."

A letter from Woodbury, Long Island, says:

A protracted meeting was commenced at Woodbury, Long Island, Jan. 4, 1843. The subject of Christ's speedy coming was presented to the people the first evening and has been kept before them ever since. The result of the meeting thus far has been glorious. Although our meeting was held in a school house, and in a country place; yet the number of conversions has been almost unprecedented. About 80 precious souls are either happy in a Saviour's love, or are earnestly seeking.—Glory to God, we have the most indubitable evidence that He is blessing the preaching of this glorious doctrine.

Yours in the hope of the glorious appearing of our Lord and Saviour,

S. Curry.

Woodbury, L. I., Jan. 17.

EXCELLENT THOUGHTS.

The editor of the Countryman, published at Perry, Wyoming Co., speaks in the following appropriate manner to his readers.

Second Advent.—Not only do the peculiar views of Mr. Miller gain converts in many places, but some of the most popular and learned theologians have reasoned themselves into a mass of *incongruous*, and it would seem, even to themselves, *unsatisfactory* conclusions, *in endeavoring to refute them.* This subject is arresting the attention of the profound believers in Christ everywhere, and our theological giants at length appear, preparing, in some degree, to give it that investigation its importance demands. To man, it is the most weighty and momentous subject that ever was, or, in this life, can be presented to that consciousness with which God has endowed him.—Its importance may be magnified in the minds of some by estimating the *nearness* of the event; but every reflecting mind must perceive that the *certainty* of the event, and the attending *consequences*, are in reality all that give it importance, and render it superior in all its bearings to any other subject ever presented to the consideration of man. Notwithstanding the variety of opinions in this vicinity, regarding the views of Mr. Miller, we are happy to observe a disposition to examine and investigate, rather than to ridicule and deride. That important events in regard to the history of this world are on the tapis, no careful observer of the "signs of the times" can doubt. In the final issue, every reasoning being has an interest of which he cannot divest himself; and that "*every one shall give an account of himself to God,*" is as true now, and as worthy of our consideration, as it was when first uttered by the inspired messenger of God. Whatever awaits the world, the hand that rolled it into being will still control its destinies, and render it subservient to his purposes, while the intelligences that abide upon it in its career through time, will find sooner or later, "that it shall be well with them that trust in God, though the earth be removed out of its place."

TO ELDER BELLAMY,

Pastor of the Baptist Church worshipping in Stanton Street.

This letter has been in hand several weeks, but delayed by a press of other matter.

Dear Brother,—

At the request of a friend, I attended to hear you on Sunday evening, December 11th, 1842, expose the errors of "Mr. Miller," in some of his expositions of prophecy. I was much pleased to hear you speak in that charitable manner of brother Miller's Christian character, which he merits from all who know him. But instead of being convinced that such *errors* existed, in brother Miller's expositions, I was the more confirmed in the belief that the beam was in thine own eye.

First—You labored hard to dispose of the 2300 days, to suit your argument; and thereby overthrow brother M's "main pillar." I understood you to say, that *Antiochus Epiphanes* had the whole, or part of his history, in the 2300 days, who, you say, *stood* in the *holy place*, or at least his *idol*, *Jupiter Olympius*, for three years, which you still say was the *abomination* that maketh *desolate*. If so, in what way will you dispose of the 55 days? for our Savior's command was, "Gather up the fragments, that nothing be lost." In what basket will you put your odd days, "that nothing be lost?" Josephus says, Antiochus Epiphanes died 164 years before Christ. Now, if Josephus tells the truth, how could Christ mean Antiochus Epiphanes, or his idol, when he says, (Matt. xxiv. 15) "When ye, therefore, SHALL SEE the abomination of desolation, spoken of by Daniel the prophet, *stand* in the *holy place?*" Our Savior could not, in the text above, have had reference to Antiochus; he spoke of what should be in the future, and the same was foretold by Daniel xii. 11. Therefore, neither Christ or Daniel could have had allusion to the *anti little-horn*, *Antiochus*, as the "abomination that maketh desolate." Therefore, the *mighty pillars* of brother Miller still *stand* firm, and it is the 1150 pillars of brother B. that "are fallen!"

You say, Mr. Miller calls Italy "God's holy mountain." You quoted from Zechariah viii 3. With regard to the holy mountain spoken of by that prophet, we shall not differ:—in Daniel xi. 45, it is said, he shall plant the tabernacles of his palaces *between the seas*, in the glorious holy mountain, (or as in the Hebrew, "*mountain of delight.*") Now, sir, if you can point out to me any country in the known world, except Italy, that answers the description of the place in point, I will be content. God, in the passage before us, is not speaking of *New Jerusalem, his holy mountain, Mount Zion, the Church*, but a mountain of location.

Again, you say, Mr. Miller calls God's holy sacrifice an abomination. Now, brother B., why had you not the honesty to tell the people that the word *sacrifice* was put in by man, and not by God? If there is an error, it rests with those who translated the Bible, and not with brother Miller.

With regard to your assertion, that Mr. Miller had founded a position on the wrong reading of the text, "and when he shall have accomplished to scatter the power of the holy people," I can only say, that if you had commenced reading from Mr. Miller's work a few lines above the sentence you chose, your audience would have seen that he quoted the text fairly; and had you read to the end of the lecture, your hearers would also have seen that it was the *power* of the holy people that he meant, and not the *people* that were scattered.

You say, if the Turkish Empire is down, you have yet to learn it. Have you not learned, that in 1840–41, many, very many periodicals and missionary reports, both in this country and in Europe, teemed with the cry, that the Ottoman Empire had *fallen*, never to rise again; and are you ignorant of the fact, that the government of that Empire is at this moment in the hands of the combined powers?

Now, brother B., I do hope you will correct these errors before your hearers, lest you prove to be a blind leader of the blind.

I beg leave to direct your attention to and prayerful perusal of 1 Cor. ii. chapter, and also Matt. xxiv. 45—51.

"Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season?

"Blessed is that servant whom his Lord, when he cometh, shall find so doing.

"Verily I say unto you, that he shall make him ruler over all his goods.

"But and if that evil servant shall say in his heart, my Lord delayeth his coming;

"And shall begin to smite his fellow-servants, and to eat and drink with the drunken;

"The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of;

"And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

Yours, &c., Dan'l E. Stearns.

December 27, 1842.

For the Midnight Cry.

THE WARNING.

To my ear is borne the loud midnight cry,
Proclaiming, "the day of the Lord is nigh;"
Prepare to meet him—the trumpet will sound
Soon, waking the dead beneath the cold ground.

Then sinner, and saint, and watchman, and all,
Must answer the dreadful judgment call;
And those who would wish that the coming might stay
Will meet, what they dread, the great burning day.

The youthful and gay then must tell to their Lord
Why they slighted his mercy, mistrusted his word—
And the aged, too, who the great truth should have known,
Their neglect with deep shame and confusion will own.

Ay, we all must be there,—why put far away,
To many the dreaded, but near coming day?
Oh! sure it were best to make peace with our God,
And trust in his true, his unchangeable word!

Stay, scoffer, reflect! it will not soothe thy pain
To think that you've trifled with warning again;
Oh! stop in your madness, unless you would lie,
With the soul-gnawing worm which never can die.

D . . .

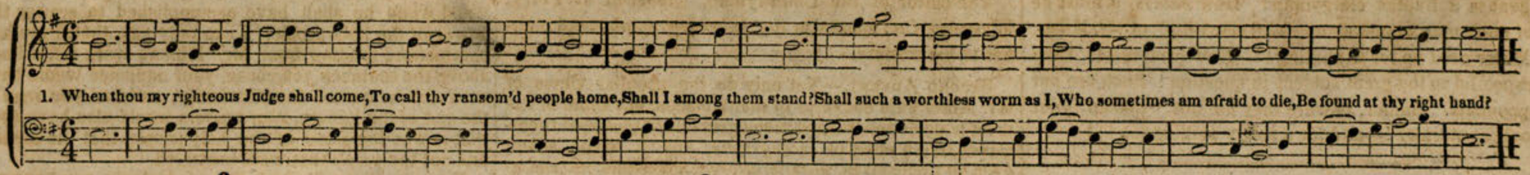
New York city, Jan. 10, 1843.

Abundance of Food and Hard Times.—One of our wealthiest and most charitable citizens, bought a few days since, of a countryman in market, seven quarters of fine beef at one cent per pound, to be delivered at his house. Another farmer close by, who had eight quarters of beef, overhearing the bargain, started off to the gentleman's house, delivered *his* beef and received his pay from the steward; he was closely followed by the real Simon Pure, who explained the trick. However, all the beef was taken, the greater part of which was handed over to charitable institutions. When independent farmers bring fine beef to market and use trickery and deceit to get a sale for it at one cent per pound, who will deny that the times are hard.—*Cin. Times.*

Never Cheaper.—Flour was selling in Cincinnati on the 5th inst. at two dollars a barrel!

Sinner—a word to you.—Are you not convinced you can never be happy in time or in eternity, without an interest in Christ? Why, then, delay the work one instant? Will you not this day begin to pray and give your heart to God? Flee for thy life to the Lord Jesus. The day of the Lord is near and hasteth greatly.

SECOND ADVENT HYMN.


1. When thou my righteous Judge shall come, To call thy ransom'd people home, Shall I among them stand? Shall such a worthless worm as I, Who sometimes am afraid to die, Be found at thy right hand?

2

I love to meet among them now,
Before thy gracious feet to bow,
Though vilest of them all,
But can I bear the piercing thought,
What if my name should be left out,
When thou for them shalt call?

3

Prevent it Lord by thy rich grace,
Be thou my soul's sure hiding place,
In this the expected day;
Thy pardoning voice, O let me hear,
To still my unbelieving fear,
Nor let me fall I pray.

4

Let me among thy saints be found,
Whene'er the Archangel's trump shall sound,
And see thy smiling face;
Then loud with all the crowd I'll sing,
While heaven's resounding mansions ring,
With shouts of sovereign grace.

ANTIOCHUS---IMPOSSIBILITIES.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we *repeat* a *few* of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Macedonian NATION, and the setting up of the Egyptian, Syrian, Macedonian and Thracian, could not be more clearly represented by *emblems*. In Dan. 11: 3, 4, the angel mentions the same thing in these striking *words*: "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of *their* kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not *in* the latter time of their kingdom!

4. This horn was to stand up against the *Prince of princes*, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about *eighty thousand* Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great," (v.4.) Grecia, of which it is said, (Dan. 2: 29,) the third kingdom, "shall bear rule over all the earth," is called "very great. (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's language thus:

Great.	Very great.	Exceeding great.
PERSIA.	GREECE.	**ROME.**

It is impossible to apply them thus:

Great.	Very great.	Exceeding great.
PERSIA.	GREECE.	**ANTIOCHUS.**

8 This horn is little at first, but it grows great by conquests towards the east and south. Antioches came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The *opinions* of Josephus, the Jew, and Rollin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

Fot rhe Midnight Cry.

"KNOW THAT HE IS NIGH EVEN AT THE DOOR."

O, what a glorious jubilee,
Draws nigh to those who love the Lord;
When from their earthly fetters free,
Their songs of victory shall be heard!
Rejoice ye friends of Christ, and sing,
We soon shall see our heavenly King

What, though the sons of sin assail,
And try our faith to overthrow;
The word of God shall never fail,
But triumph over every foe!
The Archangel's trumpet soon shall sound,
And Jesus come with glory crown'd.

Prepare! O, unregen'rate soul,
While Christ, in pity, pleads thy cause;
He speaks to thee—"wilt thou be whole?"
O come, while now his spirit draws.
The day of grace will soon be o'er,
When he will intercede no more!

But if thou wilt his love despise,
Thy wretched soul his wrath shall feel;
When thou shalt see him in the skies,
Approach to sink thee down to hell!
Oh then be warn'd while mercy's free,
For time will end in forty-three.

Newark, Dec. 30, 1842. JOHN LYLE.

AN ANTHEM.

WHAT sound is this salutes my ear!
'Tis Gabriel's trump methinks I hear!
The expected day is come;
Behold, the heavens, the earth, and sea
Proclaim the year of Jubilee,
Return, ye exiles home!

Behold the fair Jerusalem,
Illuminated by the Lamb;
In glory doth appear!
Fair Zion, rising from the tombs,
To meet the Bridegroom lo he comes;
And hails the festive year!

My soul is striving to be there;
I long to rise and wing the air,
And trace the Heavenly road.
Adieu, adieu, all mortal things;
O that I had an Angel's wings,
I'd quickly see my God!

Fly, gracious moments! fly, O fly!
I thirst, I pant, I long to try—
Angelic joys to prove.
Soon shall I quit this house of clay,
Clap my glad wings, and soar away!
And shout redeeming love!

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The following works are printed in the following cheap periodical form, with paper covers, so that they can be sent to any part of the country, or to Europe, by mail.

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Cut this sheet, and stitch it at the back, before reading it.

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, JANUARY 27, 1843. NUMBERS 7 & 8.

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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Published every Friday, by J. V. HIMES. Assisted by L. D FLEMING and N. SOUTHARD.

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THE MIDNIGHT CRY.

OUR PAPER.

We learn that a misunderstanding has grown out of the leading articles published in the last two quadruple numbers of the Midnight Cry.

Many have inferred that the paper was to be circulated gratuitously to *all*. It is true a brother has made a donation to be expended in publishing the Cry to be gratuitously distributed. But the object was to send it among those who would not otherwise get it. If all the regular patrons were to be supplied by this brother's donation, nothing at all would be gained by it, for they would have procured it and read it, had he not made the gift. Now if all who feel an interest in the subject, would do as this one of our brethren has just done, we could distribute it more freely. But we want every friend to the cause, who possibly can, to take the paper, and pay the regular price for it, and by that means enable us to extend it farther. We make these suggestions, so that our friends may aid us in *extending* the Midnight Cry, rather than in circumscribing it, or preventing the generosity of one man from accomplishing its object.

This sheet may he had for circulation, at $4 per hundred.

VERY IMPORTANT FACTS.

16

We have now published about 275,000 copies of the Midnight Cry, of which about 100,000 have been given away. We have also published 100,000 of the Voice of Warning, and given away a large portion of them. We have, thus far, paid paper-makers and printers for their work as fast as it was performed, but our funds are nearly exhausted, and we have already spent hundreds of dollars more than we have received. Brethren and sisters, stewards of the Lord's money, shall the work cease? Shall the press stop, when so many are seeking the light it sends forth?

We have sent papers to nearly every post-office in the west and south. A Post Master in Maryland says: "I received, a week or two since, some numbers of the Midnight Cry. I have been handing them about among the people, and they are very much taken with them, so much that one pious old man requested me to write on for more, or the whole from the commencement, and if you have no more to *give*, he will subscribe and pay for them. Other persons are so anxious to have them, that we can't take the time to examine the references made to the Scriptures."

We say now to all: If you want publications, send for them. Send the money, if you can, but do not decline sending for publications, for want of money.

To those who have been blessed by the papers, we say: If your hearts prompt you to furnish us the means of sending similar messages of truth to others, SEND QUICKLY, that we may know how many of the next sheet we can print. We do not believe the work will now stop, for if one fails, enlargement will arise from some other place, and the work will still go on.

LECTURES, &c.

Brothre Himes expects to be in New York, to-morrow, (Saturday.) on his way to Philadelphia. He will lecture on the Sabbath, at the corner of Catharine and Madison streets. Services to commence at half-past 10 o'clock, A. M. and 3 and 7, P. M.

BROTHER DAVID BERNARD

A well-known Baptist clergyman, has recently written a letter on the Second coming of Christ, which we much wished to publish this week. but have no room. The tenor of it may be judged from the Postscript.

P. S. "If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from *the other* prophecies, that the *end of all things is at haud.* I SHALL LOOK FOR HIM TILL HE COMES!!!"

We shall publish it next week. and print enough to send it to every Baptist Minister in America, if any of our Lord's stewards furnish us with the means.

THE NEW EARTH,—MILLENNIUM, &c.

We hope our readers will carefully compare all the articles in this paper, on these subjects, and see how perfectly they harmonize. Then let them compare Isaiah 65: 17; and 66: 22; and 60: 19—21, with Rev. chap. 21 and 22, and they will see where those glorious prophecies will be fulfilled, which have lately been applied to an imperfect millennium to be enjoyed on a sin-cursed earth.

We shall try to write more on this subject next week.

CROWDED OUT.—A reply to "B." of New Haven.—Daniel's Visions Illustrated by Engravings.—The two Resurrections.—A Letter to a Friend in Europe.—Notices of Revivals, and many other important articles.

THE WASHINGTON DAILY NEWS —This excellent Temperance paper has opened its columns to articles on Christ's coming at hand.

We hope our friends will give it such substantial encouragement that it may lose nothing by so doing.

TRUTH, NO NOVELTY—AN ADMISSION.

It is often thrown out, that our principles are based upon *new rules* of interpretation; and it is generally supposed by those who have not examined this question, that we have widely departed from the opinions of our fathers, and give a new enterpretation to the visions of Daniel and John. The fact is, however, that we are governed by the *same rules* of interpretation, and give the same exposition of those visions in the general outline, as has been given since the reformation by the WHOLE PROTESTANT WORLD.

It is our opponents that have taken *new ground*, and that are denying what have long been admitted by them as established principles. This is fully proved by the following admission of Professor Stuart, in the introduction of his Hints—page 8.

Speaking of the designations of *time* in hose visions, he admits that a day in prophetic time has been generally understood as the representative of a year, and the "time, times, and half a time," and "forty-two months," are also understood as 1260 years, and adds:

"For a long time these principles have been so current among the expositors of the English and American world, that scarcely a serious attempt to vindicate them has of late been made. They have been regarded as so plain, and so well fortified against all objections, that most expositors have deemed it quite useless even to attempt to defend them One might indeed almost compare the *ready and unwavering assumption* of these propositions, to the assumption of the FIRST SELF-EVIDENT AXIOMS IN THE SCIENCE OF GEOMETRY, which not only may dispense with any process of ratiocination in their defence, but which do not even admit of any."

Our opponents are therefore obliged to deny the positions of the best expositors, and assume positions directly the reverse of those which have long since been completely settled by the whole Protestant world.

THE NEW EARTH.

The article on the kingdom of God, in the last paper, may have startled some. Many shrink from the thought of a material earth restored, as if it were a sort of Mahometan heaven. As *one* of the *many* proofs that we are not alone in our opinions, we here give the admirable sermon of "THOMAS CHALMERS, D. D. & L. L. D., Professor of Theology in the University of Edinburgh, and Corresponding Member of the Royal Institute of France." We give these tawdry appendages to the name of a MAN who needs no such artificial helps to greatness, because some are pleased with such toys.

We beg our readers to listen candidly to his eloquent presentations of God's truth, and to apply the doctrine with which he closes to their own hearts.

> "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—2 Peter iii. 13.

There is a limit to the revelations of the Bible about futurity, and it were a mental or spiritual trespass to go beyond it. The reserve which it maintains in its informations, we also ought to maintain in our inquiries—satisfied to know little on every subject, where it has communicated little, and feeling our way into regions which are at present unseen, no further than the light of Scripture will carry us.

But while we attempt not to be "wise above that which is written," we *should attempt*, and that *most studiously*, to be wise *up to that which is written.* The disclosures are very few and very partial, which are given to us of that bright and beautiful economy, which is to survive the ruins of our present one. But, still there are such disclosures—and on the principle of the things that are revealed belonging unto us, we have a right to walk up and down, for the purpose of observation, over the whole actual extent of them. What is made known of the details of immortality, is but small in the amount, nor are we furnished with the materials of any thing like a graphical or picturesque exhibition of its abodes of blessedness. But still somewhat is made known, and which, too, may be addressed to a higher principle than curiosity, being like every other Scripture, "profitable both for doctrine and for instruction in righteousness."

In the text before us, there are two leading points of information, which we should like successively to remark upon. The first is, that in the new economy which is to be reared for the accommodation of the blessed, there will be MATERIALISM, not merely new heavens, but also a NEW EARTH. The second is, that as distinguished from the present, which is an abode of rebellion, it will be an abode of righteousness.

I. We know historically that earth, that a solid material earth, may form the dwelling of sinless creatures, in full converse and friendship with the Being who made them—that, instead of a place of exile for outcasts, it may have a broad avenue of communication with the spiritual world, for the descent of ethereal beings from on high—that, like the member of an extended family, it may share in the regard and attention of the other members, and along with them be gladdened by the presence of Him who is the Father of them all. To inquire how this can be, were to attempt a wisdom beyond Scripture: but to assert that this *has been*, and therefore *may be*, is to keep most strictly and modestly within the limits of the record. For, we there read, that God framed an apparatus of materialism, which, on His own surveying, He pronounced to be all very good, and the leading features of which may still be recognized among the things and the substances that are around us—and that He created man with the bodily organs and senses which we now wear—and placed Him under the very canopy that is over our heads—and spread around Him a scenery, perhaps lovelier in its tints, and more smiling and serene in the whole aspect of it, but certainly made up, in the main, of the same objects that still compose the prospect of our visible contemplations—and there, working with his hands in a garden, and with trees on every side of him, and even with animals sporting at his feet, was this inhabitant of earth, in the midst of all those earthly and familiar accompaniments, in full possession of the best immunities of a citizen of heaven—sharing in the delight of angels, and while he gazed on the very beauties which we ourselves gaze upon, rejoicing in them most as the tokens of a present and presiding Deity.

Man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and, for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect of condition, and yet celestial in respect both of character and enjoyment. His eye looked outwardly on a landscape of earth, while his heart breathed upwardly in the love of heaven. And though he trode the solid platform of our world, and was compassed about with its horizon—still was he within the circle of God's favored creation, and took His place among the freemen and the denizens of the great spiritual commonwealth.

This may serve to rectify an imagination, of which we think that all must be conscious—as if the grossness of materialism was only for those who had degenerated into the grossness of sin; and that, when a spiritualizing process had purged away all our corruption, then, by the stepping-stones of a death and resurrection, we should be borne away to some ethereal region, where sense, and body, and all in the shape of audible sound or of tangible substance were unknown. And hence that strangeness of impression which is felt by you, should the supposition be offered, that, in the place of eternal blessedness, there will be ground to walk upon; or scenes of luxuriance to delight the corporeal senses; or the kindly intercourse of friends talking familiarly, and by articulate converse together; or, in short, any thing that has the least resemblance to a local territory, filled with various accommodations, and peopled over its whole extent by creatures formed like ourselves—having bodies such as we now wear, and faculties of perception, and thought, and mutual communication, such as we now exercise.

Many forget that there is really no essential connection between materialism and sin; that the world which we now inhabit had all the amplitude and solidity of its present materialism before sin entered it—that God so far, on that account, from looking slightly upon it, after it had received the last touch of His creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom He had raised in dominion over them, and He saw every thing that He had made, and behold it was all VERY GOOD. They forget that on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of Nature had impressed upon it, that then "the morning stars sang together, and all the sons of God shouted for joy." They forget the appeals that are made everywhere in the Bible to this material workmanship—and how, from the face of these visible heavens, and the garniture of this earth that we tread upon, the greatness and the goodness of God are reflected on the view of His worshippers.

No, my brethren, the object of the administration we sit under, is to extirpate sin. but it is not to sweep away materialism. By the convulsions of the last day, it may be shaken, and broken down from its present arrangements; and thrown into such fitful agitations, as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt its most solid elements, may it be utterly dissolved. And thus may the earth again become without form, and void, but without one particle of its substance going into annihilation. Out of the ruins of this second chaos, may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation; and the world be peopled as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor.

Were our place of everlasting blessedness so purely spiritual as it is commonly imagined, then the soul of man, after, at death, having quitted his body, would quit it conclusively. That mass of materialism with which it is associated upon earth, and which many regard as a load and an incumbrance, would have leave to putrefy in the grave, without being revisited by supernatural power, or raised again out of the inanimate dust into which it had resolved. If the body be indeed a clog and a confinement to the spirit, instead of its commodious tenement, then would the spirit feel lightened by the departure it had made, and expatiate in all the buoyancy of its emancipated powers, over a scene of enlargement. And this is, doubtless, the prevailing imagination. But why, then, after having made its escape from such a thraldom, should it ever recur to the prison-house of its old materialism, if a prison-house it really be? Why should the disengaged spirit again be fastened to the drag of that grosser and heavier substance, which many think has only the effect of weighing down its activity, and infusing into the pure element of mind an ingredient which serves to cloud and to enfeeble it? In other words, what is the use of a day of resurrection, if the union which then takes place is to deaden, or to reduce all those energies that are commonly ascribed to the living principle, in a state of separation?

As a proof of some metaphysical delusion upon this subject, the product, perhaps, of a wrong though fashionable philosophy, it would appear, that to embody the spirit is not the stepping-stone to its degradation, but to its preferment. The last day will be a day of triumph to the righteous—because the day of the re-entrance of the spirit to its much-loved abode, where its faculties, so far from being shut up into captivity, will find their free and kindred development in such material organs as are suited to them. The fact of the resurrection proves, that, with man at least, *the state of a disembodied spirit is a state of unnatural violence*—and that the resurrection of his body is an essential step to the HIGHEST PERFECTION OF WHICH HE IS SUSCEPTIBLE. And it is indeed an homage to that materialism, which many are for expunging from the future state of the universe altogether—that ere the immaterial soul of man has reached the ultimate glory and blessedness which are designed for it, it must return and knock at that very grave where lie the mouldered remains of the body which it wore—and there inquisition must be made for the flesh, and the sinews, and the bones, which the power of corruption has perhaps for centuries before, assimilated to the earth that is around them—and there, the minute atoms must be re-assembled into a structure that bears upon it the form, and the lineaments, and the general aspect of a man—and the soul passes into this material framework, which is hereafter to be its lodging-place for ever; and that, not as its prison, but as its PLEASANT and befitting HABITATION; not to be trammelled, as some would have it, in a hold of materialism, but to be therein equipped for the services of eternity, to walk, *embodied, among the bowers of our* SECOND PARADISE—to stand embodied in the presence of our God.

There will, it is true, be a change of personal constitution between a good man before his death, and a good man after his resurrection; not, however, that he will be set free from his body, but that he will be set free from the corrupt principle which is in his body; not that the materialism with which he is now surrounded will be done away, but that the taint of evil by which this materialism is now pervaded, will be done away. Could this be effected without dying, then death would be no longer an essential stepping-stone to paradise. But it would appear of the moral virus which has been transmitted downwards from Adam, and is now spread abroad over the whole human family—it would appear, that to get rid of this, the old fabric must be taken down, and reared anew; and that, not of other materials, but of its own materials, only delivered of all impurity as if by a refining process in the sepulchre. It is thus, that what is "sown in weakness, is raised in power;" and for this purpose, it is not necessary to get quit of materialism, but to get quit of sin, and so to purge materialism of its malady. It is thus that the dead shall come forth incorruptible, and those, we are told, who are alive at this great catastrophe, shall suddenly and mysteriously be changed.

While we are compassed about with these vile bodies, as the apostle emphatically terms them, evil is present, and it is well, if through the working of the Spirit of grace, evil does not prevail. To keep this besetting enemy in check, is the task and the trial of our Christianity on earth: and it is the detaching of this poisonous ingredient which constitutes that for which the believer is represented as groaning earnestly, even the redemption of the body that he now wears, and which will then be transformed into the *likeness of Christ's glorified body*. And this will be his heaven, that he will serve God without a struggle, and in a full gale of spiritual delight; because with the full concurrence of all the feelings and all the faculties of his regenerated nature. Before death, sin is only repressed; after the resurrection, sin will be exterminated. Here he has to maintain the combat, with a tendency to evil still lodging in his heart, and working a perverse movement among his inclinations; but after his warfare in this world is accomplished, he will no longer be so thwarted, and he will set him down in another world, with the repose and the triumph of victory for his everlasting reward. The great constitutional plague of his nature will no longer trouble him; and there will be the charm of a general affinity between the purity of his heart, and the purity of the element he breathes in. Still it will not be the purity of spirit escaped from materialism, but of spirit translated into a materialism that has been clarified of evil. It will not be the purity of souls unclothed as at death, but the purity of souls that have again been clothed upon at the resurrection.

But the highest homage that we know of to materialism is that which God, manifest in the flesh, has rendered to it. That He, the Divinity, should have wrapt His unfathomable essence in one of its coverings, and expatiated amongst us in the palpable form and structure of a man; and that He should have chosen such a tenement, not as a temporary abode, but should have borne it with Him to the place which He now occupies, and where He is now employed in preparing the mansions of His followers—that He should have entered within the vail, and be now seated at the right hand of the Father, with the very body which was marked by the nails upon His cross, and wherewith He ate and drank after His resurrection; that He who repelled the imagination of His disciples, as if they had seen a spirit, by bidding them handle Him and see, and subjecting to their familiar touch the flesh and the bones that encompassed Him; that He should now be throned in universal supremacy, and wielding the whole power of heaven and earth, have every knee to bow at His name, and every tongue to confess, and yet all to the glory of God the Father; that HUMANITY, that substantial and embodied HUMANITY, should thus be exalted, and a voice of adoration from every creature, be lifted up to the Lamb for ever and ever—does this look like the abolition of materialism, after the present system of it is destroyed; or does it not rather prove, that, transplanted into another system, it will be preferred to celestial honors, and prolonged in immortality throughout all ages?

It has been our careful endeavor, in all that we have said, to keep within the limits of the record, and to offer no other remarks than those which may fitly be suggested by the circumstance that a new earth is to be created, as well as a new heavens, for the future accommodation of the righteous. We have no desire to push the speculation beyond what is written; but it were, at the same time, well, that in all our representations of the immortal state, there was just the same force of coloring, and the same vivacity of scenic exhibition, that there is in the New Testament. The imagination of a total and diametric opposition between the region of sense and the region of spirituality, certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave, and to deaden all those sympathies that we else might have with the joys and the exercises of the blest in paradise.

To rectify this, it is not necessary to enter on the particularities of heaven—a topic on which the Bible is certainly most sparing and reserved in its communications. But a great step is gained, simply by dissolving the alliance that exists in the minds of many between the two ideas of sin and materialism; or proving, that when once sin is done away, it consists with all we know of God's administration, that materialism shall be perpetuated in the full bloom and vigor of immortality. It altogether holds out a warmer and more alluring picture of the elysium that awaits us, when told, that there will be beauty to delight the eye, and music to regale the ear; and the comfort that springs from all the charities of intercourse between man and man, holding converse as they do on earth, and gladdening each other with the benignant smiles that play on the human countenance, or the accents of kindness that fall in soft and soothing melody from the human voice. There is much of the innocent, and much of the inspiring, and much to affect and elevate the heart, in the scenes and the contemplations of materialism; and we do hail the information of our text, that after the dissolution of its present framework, it will again be varied and decked out anew in all the graces of its unfading verdure, and of its unbounded variety—that in addition to our direct and personal view of the Deity, when He comes down to tabernacle with men, we shall also have the reflection of Him in a lovely mirror of His own workmanship—and that instead of being transported to some abode of dimness and of mystery, so remote from human experience, as to be beyond all comprehension, we shall walk for ever in a land replenished with those sensible delights, and those sensible glories, which, we doubt not, will lie most profusely scattered over the "new heavens and the new earth, wherein dwelleth righteousness."

II. But though a paradise of *sense*, it will not be a paradise of *sensuality*. Though not so unlike the present world as many apprehend it, there will be one point of total dissimilarity betwixt them. It is not the entire substitution of spirit for matter, that will distinguish the future economy from the present. But it will be the entire substitution of righteousness for sin. It is this which signalizes the Christian from the Mahometan paradise; not that sense, and substance, and splendid imagery, and the glories of a visible creation seen with bodily eyes, are excluded from it, but that all that is vile in principle, or voluptuous in impurity, *will be* utterly excluded from it. There will be a firm earth, as we have at present, and a heaven stretched over it, as we have at present; and it is not by the absence of these, but by the absence of sin, that the abodes of immortality will be characterized. There will both be heavens and earth, it would appear, in the next great administration—and with this specialty to mark it from the present one, that it will be a heavens and an earth, "wherein dwelleth righteousness."

Now, though the first topic of information that we educed from the text, may be regarded as not very practical, yet the second topic on which we now insist, is most eminently so. Were it the great characteristic of that spirituality which is to obtain in a future heaven, that it was a spirituality of essence, then occupying and pervading the place from which materialism had been swept away, we could not, by any possible method, approximate the condition we are in at present, to the condition we are to hold everlastingly. We cannot etherealize the matter that is around us, neither can we attenuate our own bodies, nor bring down the slightest degree of such a heaven to the earth that we now inhabit. But when we are told that materialism is to be kept up, and that the spirituality of our future state lies not in the kind of substance which is to compose its framework, but in the character of those who people it—this puts, if not the fullness of heaven, at least a foretaste of heaven, within our reach. We have not to strain at a thing so impracticable, as that of diluting the material economy which is without us; we have only to reform the moral economy that is within us. We are now walking on a terrestrial surface, not more compact, perhaps, than the one we shall hereafter walk upon, and are now wearing terrestrial bodies, not firmer and more solid perhaps, than those we shall hereafter wear. It is not by working any change upon them, that we could realize, to any extent, our future heaven. And this is simply done by opening the door of our heart for the influx of heaven's affections—by bringing the whole man, as made up of soul, and spirit, and body, under the presiding authority of heaven's principles.

Our Saviour came down amongst us in the full perfection of heaven's character, and has made us see that it is a character which may be embodied. All its virtues were, in his case, infused into a corporeal framework, and the substance of these lower regions was taken into intimate and abiding association with the spirit of the higher. The ingredient which is heavenly, admits of being united with the ingredient which is earthly; so that we, who, by nature, are of the earth, and earthly, could we catch of that pure and celestial element which made the man Christ Jesus to differ from all other men, then might we too be formed into that character, by which it is that the members of the family above differ from those of the outcast family beneath. Now, it is expressly said of Him, that He is set before us as an example; and we are required to look to that living exhibition of Him, where all the graces of the upper sanctuary are beheld as in a picture; and instead of an abstract, we have in His history a familiar representation of such worth, and piety, and excellence, as could then only be stamped upon our own persons, and borne along with us to the place where He now dwelleth—instead of being shunned as aliens, we should be welcomed and recognized as seemly companions for the inmates of that place of holiness. And, in truth, the great work of Christ's disciples upon earth, is a constant and busy process of assimilation to their Master who is in heaven. And we live under a special economy, that has been set up for the express purpose of helping it forward. It is for this, in particular, that the Spirit is provided. We are changed into the image of the Lord, even by the Spirit of the Lord. Nursed out of this fullness, we grow up into the stature of perfect men in Christ Jesus; and instead of heaven being a remote and mysterious unknown, heaven is brought near to us by the simple expedient of inspiring us where we now stand, with its love, and its purity, and its sacredness. We learn from Christ, that the heavenly graces are all of them compatible with the *wear of an earthly body*, and the CIRCUMSTANCES OF AN EARTHLY HABITATION. It is not said in how many of its features the new earth will differ from, or be like unto the present one; but we, by turning from our iniquities unto Christ, push forward the resemblance of the one to the other, in the only feature that is specified, even that "therein dwelleth righteousness."

And had we only the character of heaven, we should not be long of feeling what that is, which essentially makes the comfort of heaven. "Thou lovest righteousness, and hatest iniquity; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows." Let us but love the righteousness which He loves, and hate the iniquity which He hateth; and this, of itself, would so soften and attune the mechanism of our moral nature, that in all the movements of it, there should be joy. It is not sufficiently adverted to, that the happiness of heaven lies simply and essentially in the well-going machinery of a well-conditioned soul; and that according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because He is unchangeable in being good, and upright, and holy. There may be audible music in heaven, but its chief delight will be in wellpoised affections, and of principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all His children; it will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise is spiritual joy—and that, springing at once from the love and the possession of spiritual excellence. It is such a joy as sin extinguishes on the moment of its entering the soul; and such a joy as is again restored to the soul, and that immediately on its being restored to righteousness.

Let us attend, then, to the way in which the services of the upper sanctuary are rendered; not in the spirit of legality, for this gendereth to bondage; but in the spirit of love, which gendereth to the beatitude of the affections rejoicing in their best and most favorite indulgence. They do not work there, for the purpose of making out the conditions of a bargain. They do not act agreeably to the pleasure of God, in order to obtain the gratification of any distinct will or distinct pleasure of their own, in return for it. Their will is, in fact, identical with the will of God.

Let the will of God, then, be done here, as it is done there, and not only will character and conduct be the same here as there, but they will also resemble each other in the style, though not in the degree of their blessedness. The happiness of heaven will be exemplified upon earth, along with the virtue of heaven; for, in truth, the main ingredient of that happiness is not given them in payment for work; but it lies in the love they bear to the work itself. A man is never happier than when employed in that which he likes best. This is all a question of taste: but should such a taste be given as to make it a man's meat and drink to do the will of his Father, then is he in perfect readiness for being carried upwards to heaven, and placed beside the pure river of water of life, that proceedeth out of the throne of God and of the Lamb. This is the way in which you may make a heaven upon earth, not by heaping your reluctant offers at the shrine of legality, but by serving God because you love him, and doing his will because you delight to do him honor.

And here we may remark, that the only possible conveyance for this new principle into the heart, is the Gospel of Jesus Christ; that in no other way than through the acceptance of its free pardon, sealed by the blood of an atonement, which exalts the Lawgiver, can the soul of man be both emancipated from the fear of terror, and solemnized into the fear of humble and holy reverence; that it is only in conjunction with the faith that justifies, that the love of gratitude, and the love of moral esteem, are made to rise in the bosom of regenerated man; and, therefore, to bring down the virtues of heaven, as well as the peace of heaven, into this lower world, we know not what else can be done, than to urge upon you the great propitiation of the New Testament—nor are we aware of any expedient by which all the cold and freezing sensations of legality can be done away, but by your thankful and unconditional acceptance of Jesus Christ and him crucified.

☞A correspondent of the Norwich Aurora, introduces an article against the "Millerites," with the statement that within a few days, as many as eight or ten persons in Hartford have been sent to the Retreat for the Insane, who have been deprived of their reason by the frightful doctrines of Miller! It is hardly necessary to say that this *crazy* story is wholly destitute of truth.—*Hartford Patriot.*

CHRONOLOGY.

AGE OF THE WORLD.

The belief that the world is six thousand years old this year, is startling to many, and has occasioned much inquiry. We therefore give Mr. Miller's chronology in two forms, to which we invite close scrutiny. There may be difficulties in them, but they are such only as are inseparable from the *subject*, and not peculiar to Mr. Miller's view of it. Large books have been devoted to the defence of the *common chronology*, and still it is liable to weighty objections, from which Mr. Miller's chronology is free.

When we consider how much the Old Testament deals in dates and periods of time, it may seem strange that there should be so much difficulty in fixing the length of time from the Creation to Christ.

In Watson's Bible Dictionary, under the word "Age," it is said: "The period preceding the birth of Christ has been generally divided into six ages. Those who follow the Septuagint or Greek version, divide this period into seven ages, viz.—1. From the Creation to the Deluge, 2262 years. 2. From the Deluge to the Confusion of Tongues, 738 years. 3. From this Confusion to the Calling of Abraham, 460 years. 4. From this period to Jacob's descent into Egypt, 215 years; and from this event to the Exodus, 430 years, making the whole 645 years. 5. From the Exodus to Saul, 774 years. 6. From Saul to Cyrus, 583 years. 7. From Cyrus to the vulgar era of Christians, 538 years; the whole period from the Creation to Christ containing 6000 years, thus:

1. Before the Flood,	2262	years.
2. To the Confusion of Tongues,	738	"
3. To the Calling of Abraham,	460	"
4. To the departure from Egypt,	645	"
5. To Saul,	774	"
6. To Cyrus,	583	"
7. To Christ,	538	"
	6000	

The common reckoning of modern times cuts off 2000 years from these 6000, thus:

1. From the Creation to the Deluge,	1656	years.
2. To Abraham's entrance in the promised land,	426	"
3. To the departure from Egypt,	430	"
4. To building of Solomon's Temple,	480	"
5. To Babylonish captivity,	424	"
6. To Christ's birth, (four years before the common era,)	584	"
	4000	

Here is a wonderful difference, and it is not strange that many people are puzzled to decide which is right. Thanks be to God, the candid Bible reader may learn that the truth lies between them, and neither is exactly right. The modern chronology is undoubtedly nearest the truth, and we are willing to consider all the periods nearly correct, except the fourth, which allows but 480 years from the departure out of Egypt to the building of the temple.

But that *seems* to be undeniably proved by 1 Kings vi. 1. "And it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, that he began to build the house of the Lord." Nothing would be clearer than this verse, if there was not Bible authority for believing that some error had crept into it during the 2500 years since it was written. This number, (480,) was of course obtained by adding several shorter periods together. Now, if a series of small numbers were given us, each one designating a certain period, and the total were also given, and it should be found too small, we should at once conclude there was an error in *adding* the numbers, or in *copying* the total.

To show how easy an error might be made in a date in Hebrew, we here give an extract from Watson's Answer to Paine, who had denied the truth of the book of Ezra, because the total amount of those who returned from Babylon does not correspond with the particulars. That able defender of the Bible replies:

"You know, undoubtedly, that the Hebrew letters denoted also numbers, and that there was such a great similarity between some of these letters, that it was extremely easy for a transcriber of a manuscript to mistake a ב for a כ, (or 2 for 20,) a ג for a נ, (or 3 for 50,) a ד for ר, (or 4 for 200.) Now what have we to do with numerical contradictions in the Bible, but to attribute them, wherever they occur, to this obvious source of error—the inattention of the transcriber in writing one letter for another that was like it?"

The particulars given us in the Bible, for this period, amount to 621 years, instead of 480, as may be seen in the annexed table, where chapter and verse are given for each item, or else scriptural dates are referred to, which establish it, with a single exception, where the authority of Josephus is referred to. Here our commentators have found themselves in a dilemma, where the rational course would be to acknowledge an error in the whole number, and adhere to the twenty-four particulars as God has given them; but they have done just the reverse, making the text in Kings the standard, and *lapping* the periods together till they had disposed of 112 years. That this text is a very unsafe standard, is manifest from a note in Jahn's Hebrew Commonwealth, a work of the highest authority in questions relating to the early history of the Hebrews, where the Bible leaves us in doubt. The following is the substance of his note.

"The chronology from the departure out of Egypt to the building of the temple, stands thus:

Moses,	40
Joshua,	17
Joshua to Saul,	450
Saul,	40
David,	40½
Solomon to the building of the temple,	4
Total, from the departure to the temple,	591½

But in 1 Kings vi. 1, this period is mentioned as only 480 years. That some error must, in very ancient times, have crept into the copy here, appears evident from the following considerations:

1. Josephus reads in this place 592 years, in his Antiquities, (viii. 3, 1,) and he also seems to compute in the same manner in his Jewish Wars, (iv. 9: 7.) See Michaelis Alt. Orient Th. xii. 31, 32.

2. Paul (Acts xiii. 20,) reckons the period of the Judges at 450 years, and without doubt, his teacher, Gamabiel, allowed the same space of time, but so many years could not have been allowed if, at that time, the Palestine manuscripts had read, (1 Ki. C. 1,) 480, and not 592.

3. The reading 592, is farther confirmed by the circumstance that it is so reckoned by the Jews of China, who wandered thither through Chorasan and Samancand, A. D. 73. Consequently, at the time of their emigration, the passage must have read 592 and not 480."

Let the reader compare the authority of this text with the testimony of Paul in the synagogue at Antioch, remembering that ONE of them MUST BE GIVEN UP.

Paul was thoroughly taught, under the most learned teacher of the times, and he *could not* speak ignorantly. He spoke by the Holy Ghost, and *did not* speak falsely. In presence of the rulers of the synagogue, he would not speak carelessly. His inspired testimony is recorded by the inspired historian Luke, and there is no suspicion that it has not been accurately preserved.

But the objector says, Paul did not say the Judges continued *exactly* 450 years, but, "He gave them Judges *about* the space of 450 years, until Samuel the prophet." On turning to the verse above, we find Paul said: "ABOUT the time of forty years suffered he their manners in the wilderness." This period, we know, was EXACTLY forty years,—even to a day—and he would not be thus exact in one sentence, and depart 100 years from the truth in the next. The world has therefore existed more than 100 years longer than our common reckoning allows.

The reader will now permit us, we trust, to take Paul's testimony, together with the book of Judges, and ascertain the age of the world. The result is given in the table on the next page. A paper called the Truth's Advocate and Prophetic Expositor, published at Pawtucket, R. I., by Ray Potter, quotes an article from the Midnight Cry of Nov. 22, of which the following is the substance:

"Two things are generally impressed on the public mind: first, that the world is but 5,847 years old: and, second, that it must continue about 6,000 years, in its present state. When this subject was suggested to Mr. Miller, in 1840, he felt that it was an argument against his view of the prophetic periods. He thought the matter over, and at length resolved to appeal from Archbishop Usher, (the great standard in Chronology,) to the Bible. He spent three days in tracing the times of the Old Testament, and, to his surprise, found 4,157 years, clearly proved from the creation to Christ, leaving but 1843 to complete the 6,000 years! Do you ask how this can be? Consult the texts he has referred to for yourselves, and see if the argument is not too overwhelming to be trifled with?

"The world will be SIX THOUSAND YEARS OLD in 1843, if we reckon its age mainly by the common chronology, except the time from the death of Moses to the building of the temple, and there follow the Bible in its plain reading. Dr. Clarke says this text in Acts (13: 20) has been called *Crux Chronologorum*. It crucifies some men's notions."—*Midnight Cry.*

On this article friend Potter makes the following hasty and ill-considered remarks :

"The reader will particularly observe that the writer of the above asserts that Mr. Miller found to his surprise 4,157 years CLEARLY PROVED from the creation to Christ. Well, *how* is this point so clearly proved? By guess work. I repeat it, by nothing better than guess work. Let the reader turn his eye to this Chronological Table, and he will there find 24 years given to Samuel. And where is his authority for this? Guess work, and nothing better In a note on this he says :

"'Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.'

"Now I put it to Mr. Starkweather, Mr. Fitch, Mr. Hawley, if they mean to give their countenance to such an imposition on the credulous? They have *identified* themselves with the theory of Mr. Miller, and they are, to my mind, in honesty bound to condemn it."

Let us see if we have nothing better than guess-work. We *know* from 1 Sam. 4: 18, that Eli had judged Israel 40 years, when he died at the age of 98. Samuel was born, one year or more after these 40 years commenced, as may be seen by the history. The ark of God was taken the same day that Eli died. It was kept seven months by the Philistines, and 20 years at Kirjath-jearim. Now read the 7th, 8th, 9th and 10th chapters of 1 Samuel, and see if the events there recorded could by any possibility have taken place in less than three years. If not, then the whole 24 years are "clearly proved."—We are willing to admit that Samuel might have judged Israel more than 24 years from the death of Eli to the crowning of Saul, but our opponents cannot prove it. If they should, they would show that the world is *more* than 6000 years old, instead of less.

There is one other period, which is not precisely marked by the Bible,—from the death of Joshua to the time of the first judge. We have the following hints from which we must infer that it was not *less* than 18 years : "And Israel served the Lord all the days of Joshua, and all the days of the *elders* that overlived Joshua, and which had known all the works of the Lord that he had done for Israel." Joshua 24: 31, "And all that generation were gathered unto their fathers. And there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel. And the children of Israel did evil in the sight of the Lord and served Baalim." Here the time might seem to be more than 18 years, but if it was, the world IS MORE than 6000 years old already.

In Horne's Introduction, this period is called 18 or 20 years. If we are wrong, here, so are the learned men who adopt the common chronology.

We come, then, to this conclusion, that though the age of the world may *possibly* vary from 6000 years, IT CANNOT BE LESS, though it may be more. No argument can therefore be raised, from the supposed age of the world, to show that it may not be destroyed in 1843, and God's everlasting kingdom set up. Repent, and be ready, instead of dreaming that the world, as it now is, has not yet been defiled and cursed long enough to be purified by fire.

Since the above was written, we have received some queries which require notice.

"1. How is it, if Mr. Miller's chronology is correct, so much time has been lost in the common chronology, and *where* was it lost? SINCERE ENQUIRER."

Ans. It was lost in the times of the Judges, as may be seen by comparing this chronological table with the common table in the Family Bibles, which gives *no time at all* for Joshua, the elders, and the oppressions of Cushan, amounting to 51 years; it then *leaves out* Eglon, 18 years, and reckons but forty years between Ehud and Gideon, instead of 67; it then gives but 20 years for the 40 mentioned, Judges 13: 1, and gives *no time* for Samuel—making all this havoc in dates for the sake of agreeing with that doubtful number in 1 Kings 6: 1.

2. "Mr. Miller puts down the reign of Jehoram at 5 years, when the text he refers to, says he reigned 8 years. Will you explain this? B. W. K."

Ans. In 2 Kings 8: 16, we learn that Jehoram began to reign, (in the fifth year of Joram king of Israel) while his father Jehoshaphat was yet alive. We were told, 2 Kings 3: 1, that Jehoram, (or Joram,) king of Israel, began to reign in the 18th year of Jehoshaphat. Of course his fifth year must have commenced nearly, if not quite, *three years before Jehoshaphat died*, for Jehoshaphat's whole reign was 25 years. These three years being included in the time of Jehoshaphat, must not be counted *again* in the reign of his son Jehoram, who reigned *alone* only five years. Townsend gives him but four years, but this is cutting off more time from his reign than the Scripture will warrant.

Here we remark again, that if Jehoram's reign was more than five years, it lengthens the whole period beyond 6000. It could not possibly have been quite six years, and therefore we call it five.

This chronology is objected to, principally on the ground that it is *too long* by 153 years; but a writer in the Luminary recently contended that it is *not long enough* by 145 years, which he contends should be added to the 430 designated as the Exode, &c. To him, Mr. Miller replies :

LOW HAMPTON, Dec. 28, 1842.

Dear Bro. Himes.—I have read the communication you cited me to in the New York Luminary, headed "The end of the world not yet," written by A. W. Blakesley. I do not know the writer, but one thing I do know, that Paul can put this champion down quicker than ten doctors can raise him up. Gal. 3: 16—18, "Now to Abraham and his seed were the promises made. He saith not, And of seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, That the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise." Now see Gen. 12: 1—4, "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all the families of the earth be blessed. So Abram departed, as the Lord had spoken unto him, and Lot went with him; and Abram was seventy and five years old when he departed out of Haran." Here was the blessing given to Abram. Then the law was given to Moses the first year after they came out of Egypt. Then the Exode was 430 years according to Paul, and Mr. Miller agrees with the apostle Paul, an inspired writer. What an overthrow of Miller's chronology this must have been!!! As the writer has seen fit to give me his advice, I will do him as good a turn, and advise him to read his Bible more, and obey God rather than seek to please men.

Let me then say, Abram went out into a strange land, four hundred and thirty years before the law was given on Mount Sinai. Heb. 11: 9, "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise." Twenty-five years after, Isaac was born; five years afterwards, Ishmael mocked Isaac and was thrust out, he being born of an Egyptian woman. Then the seed of Abraham was afflicted in a strange land 400 years, to the giving of the law. Isaac and Jacob were strangers in the land, not having received the promises.

From the blessing of Abraham to Isaac,	25 years,	Gen. 12: 4, 21: 5
Isaac was 60 when Jacob was born,	60	Gen. 25: 26.
Suppose Jacob 65 when Levi was born,	65	Gen. 26: 34.
Suppose Levi 60 when Kohath was born,	60	Gen. 46: 11.
Suppose Kohath 70 when Amram was b'rn,	70	Ex. 6: 18.
Suppose Amram 70 when Moses was born,	70	Ex. 6: 20.
Suppose Moses 80 when he left Egypt,	80	Ex. 7: 7.
Total,	430	Ex. 12: 41.

The reader will also notice that the 430 years from the giving of the promise to Abraham, Gen. 12: 1—4, to the law on Sinai, was literally fulfilled according to Paul, Gal. 3: 17, and Ex. 12: 40, 41, and by the above texts is perfectly understood.

Again, it is evident that it could not be 400 years from Jacob's going into Egypt unto the time of Moses, for Kohath was the son of Levi, Amram was the son of Kohath, and Moses was the son of Amram. Ex. 6: 16—20.—We know Kohath was born in Canaan before they went into Egypt. Gen. 46: 11. Kohath was 133 years old when he died. Ex. 6: 18. Amram was 137 years old and died. Ex. 6: 20. Moses was 80 years old when they went out of Egypt. Ex. 7: 7. Now suppose they went into Egypt when Kohath was born, and Amram was born at his father's death, and Moses was born when his father died, which is too much to suppose.—Then the sum total would be 133+137+80=350. Therefore the writer shows his ignorance of the Bible, and weakness in chronology. The end may come as yet.—Beware, sinner!

WILLIAM MILLER.

Thus Mr. Miller's chronology stands, in spite of these opposite objections, and it conducts us to the startling truth that this year completes 6000 years of the world's history. That long-expected time has arrived, when THE SEVENTH, or GREAT MILLENNIUM, commences.

MILLENNIUM.

Of all those who have dictionaries at their elbows, how few are aware of the true definition of this word. Webster defines it thus :

"MILLENNIUM *n* [from the Latin *mille*, thousand, and *annus*, year.] A thousand years; a word used to denote *the thousand years* mentioned in Rev. xx., during which period Satan shall be bound, ... and Christ SHALL REIGN ON EARTH with his saints."

This was the doctrine of the early church; and the contrary doctrine of a spiritual, and *not personal* reign, and that it will be *before the resurrection*, and not afterwards, is so very recent, that it is not found in the dictionaries.

Walker, indeed, tries to throw doubt on the Bible authority on which the ancient doctrine rests, but he defines Millennium as "*the thousand years*, during which our blessed Saviour shall reign with the faithful on earth, AFTER THE RESURRECTION."

In 2 Pet. 3: 8, it is said that "one day is with the Lord as a thousand years, and a thousand years as one day."

Partly from this passage of Scripture, and partly from an ancient tradition among the Jews, the early Christian writers supposed that as God created the world in six days, and rested the seventh, so there should be six Millenniums, or six thousands of years during which wickedness should prevail; but the seventh Millennium should be the glorious Sabbath of the world. This opinion, as we may easily conceive, was much strengthened by the account in the twentieth chapter of Revelations, of the binding of Satan for a thousand years.

Of the Christian writers of the first century, who allude to this subject, Barnabas in his epistle speaks thus :

"'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it.' Consider, children, what that signifies, *he finished them in six days.* This it signifies, that the Lord God will finish all things in six thousand years. For a day with him is a thousand years; as he himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, children, in six days, that is, in six thousand years, shall all things be consummated. *And he rested the seventh day:* this signifies, that when his Son shall come, and shall abolish the season of the wicked one, (Antichrist,) and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that seventh day."

Irenæus, who wrote in the second century, in his work against heresies, speaks as follows :

"In whatever number of days the world was created, in the same number of thousands of years it will come to an end. And therefore the Scripture says, that the heavens and the earth were completed, and all their embellishments. And God finished on the sixth day the works which he made. And God ceased on the seventh day from all his works. This is a narration of the past, and a prophecy relative to the future; for the day of the Lord is as 1000 years."

Among more modern writers, we find that Luther, Calvin, Melancthon, and Knox, preserved substantially the ancient faith, and did not believe in the conversion of the world before Christ's coming. Thus, so far from our doctrines being NEW and heretical, they are the republication of the sentiments of those champions of the Reformation.

LUTHER, in his Commentary on John 10: 11—16, "Other sheep I have," &c., writes thus : "Some, in explaining this passage say, that before the latter days, the whole world should become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. Beware, therefore, of this delusion."

In another place he uses the following striking language : "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER." Thus it will be seen that, by the "latter days," he must have referred to the time following the resurrection, before which time he did not expect the Millennium, for he proceeds : "The voice will soon be heard : 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word." Luther died in 1546, and of course the three hundred years from the time he wrote, must be *now expiring*.

MELANCTHON, "Luther's fellow laborer in the Reformation," was the author of the Augsburg Confession, "which," says the Rel. Enc., "may be considered as the creed of the German Reformers, especially of the more temperate among them." The seventeenth article says : We "condemn those who circulate the judaizing notion that, *prior to the resurrection of the dead*, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the doctrine of the new earth, or the "restoration," and says : "I expect, with Paul, a reparation of ALL the evils caused by sin, for which he represents the creatures as groaning and travailing."—This was the millennium he looked for.

JOHN KNOX, "the great champion of the Scottish Reformation," (who died in 1572) in his Liturgy, speaking of the reforming of the face of the whole earth, says; "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

☞ THE CHRONOLOGY.—We here give Mr. Miller's Chart of the Chronology of the world, and of the prophetic periods. By a faithful examination of these, the Bible student will be able to get a thorough knowledge of the whole evidence on which the theory of Mr. Miller, relating to time, is founded. Let every one study the subject for himself. Take nothing upon trust—"Search the Scriptures," and if the Chronology, both of the *age of the world*, and the *prophetic times* are not sustained by them, then reject it. But if it be sustained, then see to it that you reject not the counsel of God against yourselves.—Ed.

DIRECTIONS.—The Chronology is here cut into three pieces, that it may correspond to the pages of the paper. In tracing the periods, commence at the No. 100, on this page, let your eye pass along to 1900; then proceed with the No. 2000, at the bottom of the page, and trace the numbers through to 6000. After passing the cross † the corresponding numbers of the Christian era, are placed above those representing the world's age, where it will be seen that the year of our Lord 1843, is the year of the world 6000. The line above, in which are the Numbers 1656, and 428, &c., contains references to important periods of the world's history. After A. M. 3480, the letter A refers to the "Explanations" on this page. Then, the references will be seen in their order, referring to the succeeding explanations marked B, C, D, E, &c.

CHRONOLOGICAL CHART OF THE WORLD.

EXPLANATIONS.

677. B. C. A. This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. **Moses's "seven times" and** Ezekiel's seven years begin here.

607. B. C. B. The captivity begins under Jehoichim. The beginning of the forty-nine Jubilees.

457. B. C. C. Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.

158. B. C. D. The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6 : 1—3. Luke 13 : 31—33

4157. A. M. E. Birth of Christ.

33. A. D. † The Crucifixion. End of the seventy weeks.

508. A. D. F. Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.

538. A. D. G. Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.

1299. A. D. H. One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, by Othman, (Gibbon, vol. 4, p. 299,)—or the "five months." Rev. 9 : 5.

1449. A. D. I. The Sixth Trumpet begins to sound. Mohamet II. attacks the Greeks at Constantinople, and destroys the empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9 : 15.

1840. A. D. J. Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."

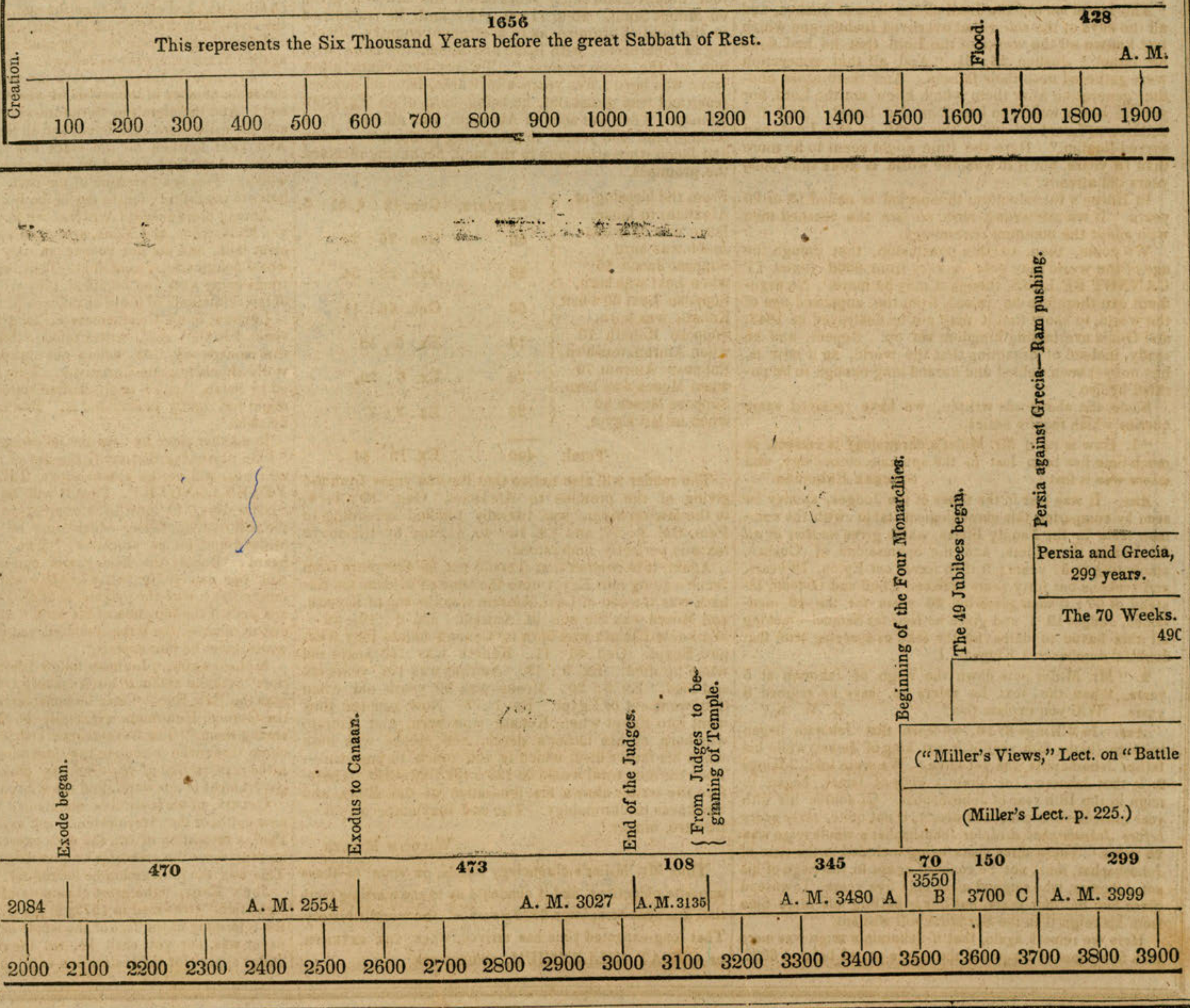
1588. A. D. K. The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.

1798. A. D. L. End of the Papal power over the kings in Europe.

508. A. D. to 538. A. D. } 10⊖⊖. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17 : 12.

1798. A. D. to 1843. A. D. } []. Rev. Chap. 10. Opening of the Little Book. 45 years to the End.

Note. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "**Views.**" The page is given on the Chart.



EXPOSITION OF MILLER'S CHRONOLOGICAL CHART.

	Peri-od.	B. C.	A.D.
I. THE SCALE of the Chart represents 6000 years from the creation.	6000	4157	1843
II. The first space on the chart represents the six millenniums, before the "*Great Sabbath of rest.*" See "Miller's Views," page 157, Lecture on the Great Sabbath, where this subject is fully explained. ☞ *This space is also divided into different parts, showing the chronology of the most important events in the history of the world and the church.**	Periods between important events.	From the creation.	Before the birth of Christ.
	Periods.	A.M	B.C.
1. The flood, in the 600th year of Noah's age.	1656	1656	2501
2. From the flood to the Exode, 428 years.	428	2084	2073
3. The Israelites enter Canaan—470 years from the Exode.	470	2554	1603
4. Administration of Joshua and the Judges began, A. M. 2554, and continued 473 years—ending	473	3027	1130
5. Beginning of the Temple by Solomon, being a period of 108 years from Samuel the prophet, or end of the Judges.	108	3135	1022
6. The beginning of the *four monarchies* represented in Nebuchadnezzar's dream, Dan. ii. 31—35, vii. 2—14. At this period the people of God became permanently subject to the kingdoms of the world, as a punishment for their rebellion against God. The ten tribes were carried into captivity by Esar Haddon, king of Assyria—and were broken, scattered, and ceased to be a nation: Manassah, king of Judah, was carried to Babylon in fetters of iron, making a period of 345 years from the foundation of the Temple.	345	3480	677

	Periods.	A.M.	B.C.
7. The seventy years captivity began under Jehoiachim in the third year of his reign, by Nebuchadnezzar, king of Babylon. This included a period of 70 years. Here the Jubilees of the Jewish institution ceased. From the time of the keeping of the last Jubilee by the Jewish nation, to 1843, is just 49 Jubilees, or 2450 years; which brings us to the *Grand Jubilee of Jubilees.*	70	3350	607
8. *Seventy weeks* of Daniel ix. 24—27 begin. The time of the going forth of Artaxerxes (in the seventh year of his reign) to Ezra, to restore the law and the captives; under the administration of Ezra and Nehemiah, the walls and streets were built in troublous times. At this date the vision of the ram pushing—Persia against Grecia, commences. It being a period of 150 years from the great captivity.	150	3700	457
9. Beginning of the Roman government; or the period of its connexion with the people of God, by the league formed. A period of 299 years, during the governments of Persia and Grecia.	299	3999	158
10. The birth of Christ, a period of 158 years from the league with the Romans.	158	4157	
			A.D
11. The crucifixion—Death of the Messiah, a period of 33 years from his birth.	33	4190	33
12. The end of Pagan Rome. The ten kings converted to the Christian faith, and become of "one mind." Here the daily sacrifice, or *Pagan Rome*, was taken away. Daniel's 1290 days, the 1335 days, both begin at this period. The 1335 days carries us down to the time when Daniel will "*stand in his lot,*" in the "first resurrection." Dan. xii. 11—13.	476	4695	508
	Periods.	A.M.	A.D.
13. The reign of the ten kings "one hour," or 30 years, in the Roman empire.	30	4735	508
Here the abomination that maketh desolate, or Papal Rome was set up. His power originated in the "Code of Laws," established by Justinian, the Emperor of Rome, called the dragon: who "gave him his power, and seat, and great authority." And gave him a mouth speaking great things, and blasphemies; and power was given him to make war 42 months, or 1260 years, Rev. xiii. 2—5. The ten kings at this period, gave up their power and strength to the Papal beast, Rev. xvii. 13—17. The blasphemous power of papacy begins, and continues 42 months, or 1260 days, meaning years. Dan. vii. 25. Rev. xiii. 5. The two witnesses clothed in sackcloth prophesying 1260 years. Rev. xi. 3. The church fled into the wilderness, where she was fed 1260 years. Rev. xii. 6—14. A period of 761 years.	761	5456	1299
14. Beginning of the Ottoman power, under the Fifth Trumpet. In Rev. ix. 5—10, we have the history of 150 years of the Fifth Trumpet, in which the four angels were bound in the river Euphrates, one hundred and fifty years.	150	5606	1449
15. Sixth Trumpet, which was to sound 391 years and 15 days. Rev. ix. 13—21. Here the four angels were loosed, viz., the Turks, Tartars, Arabs, and Saracens. Mehemet II. attacked the Greek empire, and in the year 1453 he took Constantinople, and constituted it the capital of the Ottoman empire.	391	5997	1840
16. The Seventh Trumpet. Here the Ottoman power, or the great River Euphrates was dried up, (see Rev. xvi. 12) and the seventh trumpet begins to sound. Rev. ix. 15—19.	3	6000	1843

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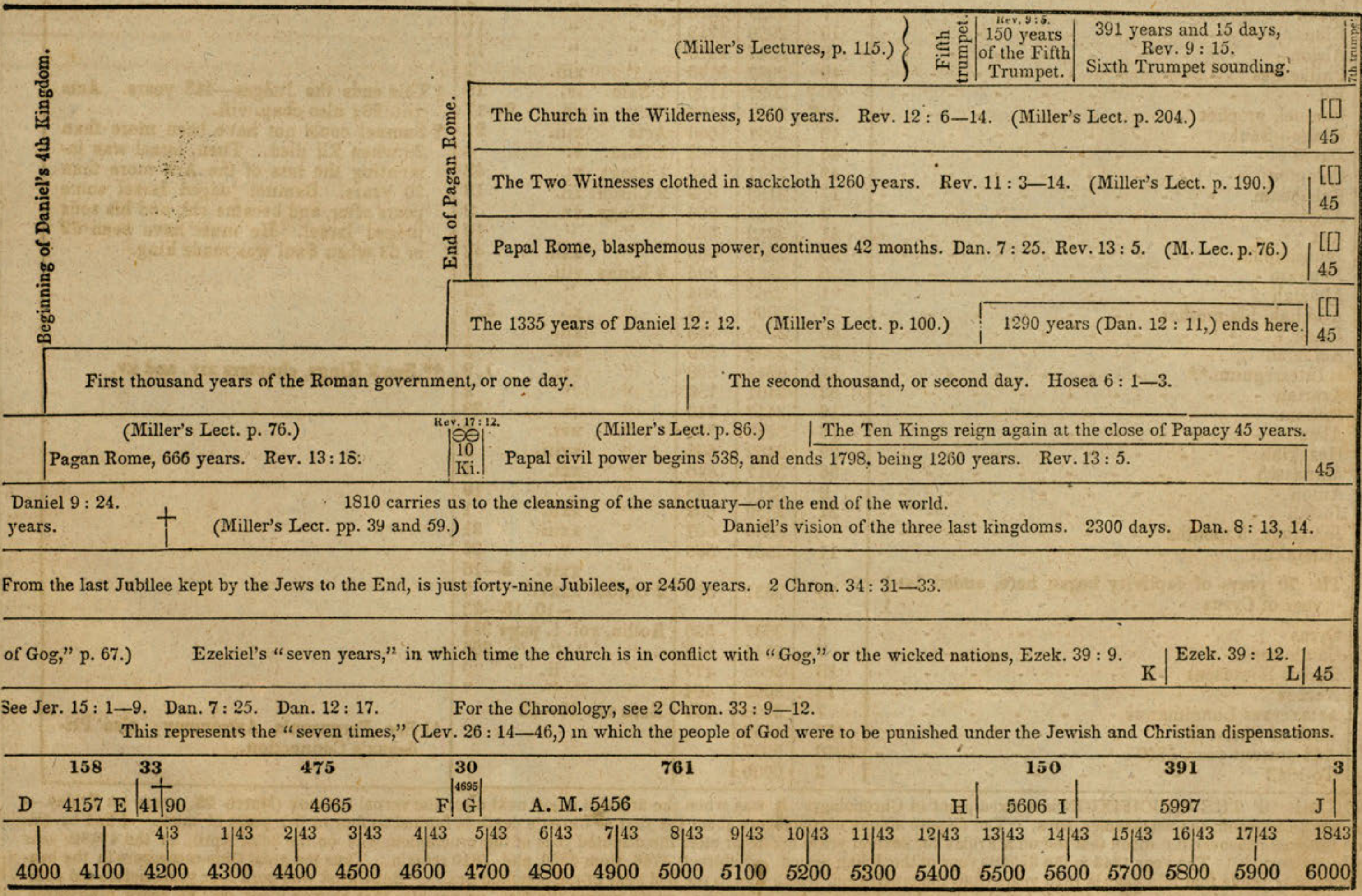
* The critical student will readily observe the different periods in this exposition marked on the twelve *spaces* of the Chart, so that we have no need to make distinct reference to them in every period described.


(Miller's Lectures, p. 115.)
Fifth trumpet.
Rev. 9 : 5.
150 years of the Fifth Trumpet.
391 years and 15 days, Rev. 9 : 15. Sixth Trumpet sounding.
7th trumpet.
Beginning of Daniel's 4th Kingdom.
End of Pagan Rome.
The Church in the Wilderness, 1260 years. Rev. 12 : 6—14. (Miller's Lect. p. 204.)
45
The Two Witnesses clothed in sackcloth 1260 years. Rev. 11 : 3—14. (Miller's Lect. p. 190.)
45
Papal Rome, blasphemous power, continues 42 months. Dan. 7 : 25. Rev. 13 : 5. (M. Lec. p. 76.)
45
The 1335 years of Daniel 12 : 12. (Miller's Lect. p. 100.)
1290 years (Dan. 12 : 11,) ends here.
45
First thousand years of the Roman government, or one day.
The second thousand, or second day. Hosea 6 : 1—3.
(Miller's Lect. p. 76.)
Pagan Rome, 666 years. Rev. 13 : 18.
Rev. 17 : 12.
10 Ki.
(Miller's Lect. p. 86.)
The Ten Kings reign again at the close of Papacy 45 years.
Papal civil power begins 538, and ends 1798, being 1260 years. Rev. 13 : 5.
45
Daniel 9 : 24.
years.
1810 carries us to the cleansing of the sanctuary—or the end of the world.
(Miller's Lect. pp. 39 and 59.)
Daniel's vision of the three last kingdoms. 2300 days. Dan. 8 : 13, 14.
From the last Jubilee kept by the Jews to the End, is just forty-nine Jubilees, or 2450 years. 2 Chron. 34 : 31—33.
of Gog," p. 67.)
Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations, Ezek. 39 : 9.
K
Ezek. 39 : 12.
L
45
See Jer. 15 : 1—9. Dan. 7 : 25. Dan. 12 : 17.
For the Chronology, see 2 Chron. 33 : 9—12.
This represents the "seven times," (Lev. 26 : 14—46,) in which the people of God were to be punished under the Jewish and Christian dispensations.
158
33
475
30
761
150
391
3
D
4157
E
41
90
4665
F
4695
G
A. M. 5456
H
5606
I
5997
J
4|3
1|43
2|43
3|43
4|43
5|43
6|43
7|43
8|43
9|43
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1843
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4700
4800
4900
5000
5100
5200
5300
5400
5500
5600
5700
5800
5900
6000

1843

A BIBLE CHRONOLOGY FROM ADAM TO CHRIST.

BY WILLIAM MILLER.

No.	Names of Patriarchs, Kings, &c.	Age.	A. M.	B. C.	Book.	Chapter.	Verse.	Remarks.
	Creation		1	4157	Genesis	i., ii.		
1.	Adam	130	130	4027	“	v.	3	
2.	Seth	105	235	3922	“	“	6	
3.	Enos	90	325	3832	“	“	9	
4.	Cainan	70	395	3762	“	“	12	
5.	Mahalaleel	65	460	3697	“	“	15	
6.	Jared	162	622	3535	“	“	18	
7.	Enoch	65	687	3470	“	“	21	
8.	Methuselah	187	874	3283	“	“	25	
9.	Lamech	182	1056	3101	“	“	28	
10.	Noah	600	1656	2501	“	vii.	6	To the Flood.
	The Flood	1	1657	2500	“	viii.	13	
11.	Shem	2	1659	2498	“	xi.	10	
12.	Arphaxad	35	1694	2463	“	“	12	
13.	Salah	30	1724	2433	“	“	14	
14.	Heber	34	1758	2399	“	“	16	
15.	Peleg	30	1788	2369	“	“	18	
16.	Reu	32	1820	2337	“	“	20	
17.	Serug	30	1850	2307	“	“	22	
18.	Nahor	29	1879	2278	“	“	24	
19.	Terah's life	205*	2084	2073	“	“	32	* The Exode did not begin until Terah's death; then Abram left Haran and the Exode began, as is clearly proved by Acts vii. 4.
20.	Exode &c	430 †	2514	1643	Exodus	xii.	40, 41	
21.	Wilderness	40	2554	1603	Joshua	v.	6	
22.	Joshua	25 ‡	2579	1578		xiv. 7; xxiv. 29.		
1.	Elders and Anarchy §	18	2597	1560	See Josephus.			† Exode in Egypt from Abraham to wilderness state.
2.	Under Cushan	8	2605	1552	Judges	iii.	8	
3.	Othniel	40	2645	1512	“	“	11	‡ Joshua was a young man when he came out of Egypt, Ex. xxxiii. 11; could not have been more than 45 years old then. 85 when he entered Canaan, and 110 when he died, leaves 25 years.
4.	Eglon	18	2663	1494	“	“	14	
5.	Ehud	80	2743	1414	“	“	30	
6.	Jabin	20	2763	1394	“	iv.	3	
7.	Barak	40	2803	1354	“	v.	31	
8.	Midianites	7	2810	1347	“	vi.	1	§ Judges begin. See Judges ii. 7—15.
9.	Gideon	40	2850	1307	“	viii.	28	
10.	Abimelech	3	2853	1304	“	ix.	22	
11.	Tola	23	2876	1281	“	x.	2	
12.	Jair	22	2898	1259	“	“	3	
13.	Philistines	18	2916	1241	“	“	8	
14.	Jephthan	6	2922	1235	“	xii.	7	
15.	Ibzan	7	2929	1228	“	“	9	
16.	Elon	10	2939	1218	“	“	11	
17.	Abdon	8	2947	1210	“	“	14	
18.	Philistines	40	2987	1170	“	xiii.	1	
19.	Eli	40 ‖	3027	1130	1 Sam.	iv.	18	‖ This ends the Judges—448 years. Acts xiii. 20; also chap. viii.
20.	Samuel, prophet	24¶	3051	1106	“ “	vii.	2—17	¶ Samuel could not have been more than 38 when Eli died. Then, Israel was lamenting the loss of the Ark more than 20 years. Samuel judged Israel some years after, and became old, and his sons judged Israel. He must have been 62 or 63 when Saul was made king.
1.	Kings—Saul	40	3091	1066	Acts	xiii.	21	
2.	David	40	3131	1026	2 Sam.	v.	4	
3.	Solomon	40	3171	986	1 Kings	xi.	42	
4.	Rehoboam	17	3188	969	2 Chron.	xii.	13	
5.	Abijam	3	3191	966	1 Kings	xv.	2	
6.	Asa	41	3232	925	“	“	10	
7.	Jehoshaphat	25	3257	900	“	xxii.	42	
8.	Jehoram	5	3262	895	2 Kings	viii.	17	
9.	Ahaziah	1	3263	894	“	“	26	
10.	Athaliah, his mother	6	3269	888	“	xi.	3, 4	
11.	Joash	40	3309	848	“	xii.	1	
12.	Amaziah	29	3338	819	“	xiv.	2	
	Interregnum **	11	3349	808	“	xv.	1, 2	** See 2 Kings, chapters xiv. and xv.
13.	Azariah	52	3401	756	“	“	2	
14.	Jotham	16	3417	740	“	“	33	
15.	Ahaz	16	3433	724	“	xvi.	2	
16.	Hezekiah	29	3462	695	“	xviii.	2	
17.	Manasseh	55	3517	640	“	xxi.	1	
18.	Amon	2	3519	638	“	“	19	
19.	Josiah	31	3550	607	“	xxii.	1	
20.	Jehoahaz, 3 months		3550	607	“	xxiii.	31	
21.	Jehoiakim	11	3561	596	“	“	36	
					“	xxiv.	2—16	
	The 70 years of captivity began here, ended 1st year of Cyrus	70	3631	526	2 Chron.	xxxvi.	5 —10, 15—23	
	Cyrus	6	3637	520	Rollin, vol. i. page		354	
	Cambyses	7	3644	513	“ “ “ “		366	
	Darius Hystaspes	36	3680	477	“ “ ii. “		9	
	Xerxes	13	3693	464	“ “ “ “		“	
	Artaxerxes Longimanus	7	3700	457	Ezra vii. 10—13			
	Birth of Christ ††	457	4157					†† See Ferguson's Astronomy; also Prideaux's Connection.
	Add present year, 1840	1840	5997					
	To 1843	3	6000					

THE TIME OF THE CRUCIFIXION is a fixed point in Chronology. It was when the first full moon next after the vernal equinox (March 22,) came on Friday.—On this point Ferguson, the astronomer, says, "The dispute among chronologers about the year of Christ's death is limited to four or five years at most. I find by calculation the only passover full moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the 3d of April, in the 4746th year of the Julian period." The year 1843 is the 6556th year of the Julian period. Subtract 4746 from 6556 and 1810 remain. Thus the great time-measurers in the heavens undeniably prove that this year is 1810 years from the crucifixion, which was in the 33d year of the common era. "But Christ was born four years before the common era," says the objector. We admit it, but the same kind of astronomical evidence which proves the fact, proves also that he was "cut off" 37 years afterwards. Thus this great point to which the prophecy of Daniel refers to seal the vision, is FIXED by astronomy, the most EXACT SOURCE OF PROOF.

EXPOSITION OF DANIEL, 8TH CHAPTER,

OR,

The Vision of the Ram, He-goat, and Exceeding Great Horn.

BY GEO. STORRS.

I have already remarked, elsewhere, that our Heavenly Father employs various figures and representations, to enforce the *same* truths, to make the deeper impression on our minds. Thus the *dream* of Pharaoh, Genesis 41: 1—7, was *doubled* to him, thereby making the stronger impression on his spirit. In the vision of Peter, Acts 10: 9—16, the "sheet was let down to earth," and the voice *three* times calls upon him to "rise, kill and eat;" and as many times tells him, "What God has cleansed, that call not thou common." Thus God enforces important truths by a *repetition*. This was the case in the visions of Daniel. We have already seen that the vision of the *seventh chapter* was like that of the *second*, with, however, additional circumstances, *viz.* the sitting of the judgment, and the "little horn." In the last chapter, then, while the *same* truths are brought to light as in the *second*, we have some additional information: so, we may see the same principle carried forward in the chapter before us.

Verse 2—4.—"And I saw in a vision; (and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam;) and I saw in a vision, and I was by the river Ulai. Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."

The angel informs Daniel, at the 20th verse, "The ram which thou sawest, having two horns, are the kings [kingdoms] of Media and Persia." Thus it exactly agrees with, or is *like* the "breast and arms" of the image, chap. 2, and the "bear" in the seventh chapter. Daniel sees nothing of Babylon in this vision: that was now passing away; and his attention was particularly called to the "ram *pushing*." It would seem that that circumstance was to mark the *commencement* of the vision.

Verse 5—8.—"And as I was considering, behold, a he-goat came from the west, on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and break his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore, the he-goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."

The angel explains this, verses 21 and 22. "And the rough goat is the king [kingdom] of Grecia: and the great horn that is between his eyes is the first king;" not Alexander *merely*, as some suppose, for Alexander was not strictly the *first king;* but he belonged to the kingdom in its *undivided* state, or to the first part of the kingdom of Grecia. The great horn, then, I consider as a representation of Grecia while it was *united in one*, which *union* continued some years after Alexander's death, say fifteen or twenty, when his brother and two sons, who succeeded him, at least nominally, were murdered, and the kingdom was divided, as indicated at verse 22.—"Now that being broken, whereas four stood up for it, four *kingdoms* [not *kings*, as some try to make us think] shall stand up out of the nation, but not in his power," [not in the power of Grecia *united*.]

Alexander conquered a part of Europe and all Asia in the short space of about twelve years, and the kingdom under him may well be represented as *running* in the "fury" of its power, and "touching not the ground" With an army of not more than *thirty* thousand, he overthrew Darius, king of Persia, who had *six hundred* thousand, and thus "brake his two horns" or overthrew the Medo-Persian kingdom: then Grecia became a kingdom of universal empire. Alexander dies, and within twenty years after, four kingdoms come up in Grecia, *viz.* Macedonia, Thrace, Syria, and Egypt.

Thus we see, the vision is *like* the "leopard" of the previous vision, and the "brass" division of the image.

Verse 9—12.—"And out of one of them came forth a little horn, which waxed exceeding great toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."

The angel explains these verses thus—

Verse 23—25.—And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Now, the question arises, who, or what power is here brought to view?

So far as I know, there are but *three* opinions. The first is, that it is Antiochus Epiphanes, one of the kings of Syria. The second is, that it is Mahomedanism; and the third, that it is Rome, Pagan and Papal. Each of these I shall examine.

I. *Mahomedanism.* This is the opinion of Faber, followed by some others. I conceive it cannot be Mahomedanism; *first*—Because, the "little horn stood" up against the Prince of Princes, v. 25, and Mahomedanism itself did not stand up till about 600 years after Christ. If it be said, it stood up against *the church*, and therefore may be said to stand up against the Prince of Princes, because our Lord considers that done against himself which is done unto his people—I reply, *that* interpretation, in this case, would make the prophecy use a vain *repetition;* for, it *expressly* says, it "shall destroy the mighty and holy people." Now, Mahomedanism neither stood up against Christ, *in person*, nor did it destroy the holy people. For this assertion I have something more than the word of man. "Let God be true" though every man should be proved a "liar." All admit that Rev. 9th chapter, is a description of Mahomedanism. Read the *fourth* verse of that chapter, and see if Mahomedanism stood up against the *true church of God.* "It was *commanded* them [Mahomedans] that they should not hurt the grass of the earth, neither any green thing, neither any tree; but [*mark it*] *only* those men WHO HAVE NOT the *seal of God* in their foreheads." Here then is evidence, strong as the truth of God, that Mahomedanism was not to hurt the *true church;* and, of course, did not "stand up against the Prince of Princes" in any sense to answer the application of the text in Daniel to that power.

II. The next opinion I shall examine is, that it is Antiochus Epiphanes, one of the kings that ruled, for a time, over one of the "four horns," *viz.* over Syria.

To this interpretation I urge the following objections—

1. Such an interpretation does *violence* to the whole subject. How is this vision *like* the previous, if Antiochus is the "little horn?" We have seen that it exactly agrees with the previous visions hitherto: and we see also that the little horn extends down to the end of this vision. If, then, Antiochus is the little horn, it is not *like* the other vision by more than *two thousand years;* for, Antiochus died 164 years before Christ was born.

2. This "little horn," as I have said, ends the vision, v. 17, "For at [unto] the time of the end shall be the vision." *What end?* Evidently the *end* spoken of in the vision it is *like*, chap. 7: 26—"They shall take away his dominion, to consume and *destroy* unto the *end*." 2 Thess. 2, "That wicked, whom the Lord shall destroy with the brightness of *his coming*." The *end*, when the Lord Jesus will be revealed from heaven.

3. Again—This little horn was to extend to "the *last end* of the *indignation*." Surely none will pretend the *death* of Antiochus was the last end of indignation, even to the Jews. If they do, let them cease to talk of the great tribulation at the destruction of Jerusalem by the Romans.

4. The attempt to apply the 2300 days of this vision to Antiochus, has been a total failure. Those who make this attempt cannot agree among themselves how to reckon the time; some of them maintaining that the days are *entire* days, and others, that they are to be reckoned half days, or 1150 days, because the expression, in the original, is 2300 "*evening-mornings*." But let them count as they will, they cannot match it with Antiochus. Professor Stuart admits that the time is 2300 *entire* days; but after attempting to match them with Antiochus, he has totally failed. He *reckons back* from the cleansing of the sanctuary by Judas Maccabeus, after it had been polluted by Antiochus, and he *finds what!* Why, he finds the ☞*5th of August*, 171 B. C.!!!☜. Yes, reader, he finds that marvellous day, but he finds *no event* to mark that as the beginning of the 2300 days. Perhaps he thought it would be taken for granted that it *must* begin then. Now if "Millerites," as they are called by their opponents, should attempt to make their theories pass, by such an argument, we should scarcely get the people to hear us more than once, and they would justly accuse us of an attempt to impose upon them. Show us *facts*, from history, that the 2300 days begun when you "*guess*" they did; till then we deny that there is a particle of proof that the 5th of August, 171 B. C., is marked with anything that could show that to be the beginning of those days.

Mr. Dowling, the mouth-piece of most of our opponents, makes 1150 days, of the 2300; and when he has attempted to match that number with the history of Antiochus, he comes out within about 55 days of making *a fit.* He admits he wants 55 days; and that he cannot make them out for want of not being "*informed by any historian* exactly how many days elapsed between the time Athenæus stopped the daily sacrifices and the 25th of the month Caslen, when Jupiter was worshipped in the temple." But Mr. D. supplies this defect, *in history*, by a "*guess;*" for he adds, "*Had* we been thus informed, [☞] *I have no doubt*, [☜] that we should find that time to be [☞] *exactly* [☜] *fifty-five days*." "*If* and *if*," that is a fatal affair for Mr. D.; the naughty *historian* should have been more particular. But, seriously, Mr. D. admits two facts that prove *fatal* to his argument. 1st. That he has *no history* to warrant his application of the days to Antiochus; and 2d, that his argument is spoiled, unless he can be allowed to supply the defect by *his* "*no doubt*," i. e. his "*guess*."

The fact is, the "little horn," and 2300 days, never have been, and never can be made to agree with the history of Antiochus. The attempt may delude the uninformed, but cannot endure the light. I will here oppose a *great name* to *great names*. As my words, who am but an obscure individual, will not weigh much against such men as Prof. Stuart, &c., I will introduce Sir Isaac Newton. On Dan. 8: 9—12, 23—25, he says—

"A horn of a beast is never taken for a single person; it always signifies a *new* kingdom; and the kingdom of Antiochus was an *old* one. Antiochus reigned over one of the *four* horns; and the little horn was a *fifth*, under its proper kings. This horn was at first a little one, and waxed exceeding great; but so did NOT Antiochus.—His kingdom, on the contrary, was weak, and tributary to the Romans; and he did NOT enlarge it. The horn was 'a king of fierce countenance, and destroyed wonderfully, and prospered and practiced:' but Antiochus was frightened out of Egypt by a mere message of the Romans, and afterwards routed and baffled by the Jews. The horn was mighty by another's power; Antiochus acted by his own. The horn cast down the sanctuary to the ground, and so did NOT Antiochus; he left it standing. The sanctuary and host were trampled under foot 2300 days, (14) and in Daniel's prophecies days are put for years: but the profanation of the temple, in the reign of Antiochus, did NOT last so many natural days. These were to last to 'the end of the indignation' against the Jews; and this indignation is NOT YET at an end.—They were to last till the sanctuary which has been *cast down* should be cleansed; and the sanctuary is NOT YET cleansed."

5. Another fact fatal to the application of the 2300 days to Antiochus, is, that Daniel was to stand in his "lot" at the end of the days, i. e. at the end of the 1335 days, chap. 12: 12, 13, which are admitted to be a part of the 2300. Did Daniel stand in his *lot* at the death of Antiochus, 164 years B. C.? That is, did Daniel rise from the dead then? For that, and nothing less, I conceive to be the meaning of the expression. But one other consideration, it seems to me, must settle this whole question, that the polluting the temple by Antiochus was not intended by *placing* "the abomination that maketh desolate." Our Savior, Matt. 24: 15, speaks of that abomination as something still future, 200 years after Antiochus was dead. He says, "When *ye* therefore shall *see* the *abomination of desolation spoken of by Daniel the prophet*, stand in the holy place." Now, unless it can be proved that Antiochus' desolations were *after* Christ, instead of 200 years *before*, the attempt of our opponents, to make Antiochus the *scape-goat*, to bear away all the sins of Papal Rome, and their *modern* apologists, will be vain.

The Junior Editor of the "Midnight Cry," in the 24th number of that paper, thus notices the *absurdity* of applying the little horn to Antiochus:

"*First Absurdity.*—The four dynasties, dominions, or sovereignties, which succeeded Alexander's dominion,—of Grecia,—are represented each by its appropriate horn, one for Egypt, one for Syria, one for Macedonia, and one for Thrace and Bythinia. Now, Antiochus Epiphanes was but *one* of *twenty-five* individuals, who constituted the Syrian horn. Could he, at the *same* time, be *another* remarkable horn?

"Let us give the degrees of comparison, according to the angel's *rules*, and thus compare truth with error. How easy and natural is the following gradation:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

"How absurd and ludicrous is the following!

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

"*Third Absurdity.*—The Medo-Persian power is simply called 'GREAT,' (verse 4.) This power, the Bible tells us, 'reigned from India to Ethiopia, over a hundred and seven and twenty provinces' This was succeeded by the Grecian power, which is called 'VERY GREAT,' (verse 8.) Then comes the power in question, which is '**EXCEEDING GREAT.**' Was Antiochus *exceedingly* (or *abundantly*) great, when compared with the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer: 'Finding his resources exhausted, he resolved to go into Persia, to levy tributes, and to collect LARGE SUMS, which he had AGREED TO PAY TO THE ROMANS.' Surely, we need not question, which power was exceeding great, that which exacted tribute, or that which was COMPELLED to pay it.

"*Fourth Absurdity.*—The power in question was 'little' at first, but it waxed or grew 'exceeding great, toward the SOUTH, and toward the EAST, and toward the pleasant land.' What can this describe but the conquering marches of a mighty power! Rome was almost directly north west from Jerusalem, and its conquests in Asia and Africa were of course towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, 'He did NOT enlarge it.' He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted. Rollin says, 'He assumed the title of Epiphanes, that is, illustrious, which title was *never* WORSE applied. The whole series of his life will show that he deserved much more that of Epimanes, (*mad* or *furious.*) which some people gave him.' Rollin then records a catalogue of his foolish actions, to show 'how justly the epithet *vile* is bestowed upon him;' then gives a detailed account of his life, and records the success he met with in attempting to take the city of Elymais, and plunder the temple of Diana. It seems that Antiochus had grown so weak, (instead of waxing exceeding great) that the people, who had formerly paid tribute, were not afraid to withhold it. When he came against them, they 'took up arms to defend their temple, and gave him a *shameful* REPULSE.'

"*Fifth Absurdity.* The crowning absurdity of all is, to suppose that Rome is *left out* of a vision which extends to 'the LAST end of the indignation.' Daniel had a view through the dark clouds which conceal the wonderful landscape of futurity from uninspired eyes. His vision is expressly directed to the things which shall befall his people in the LATTER DAYS. His eye pierces even to the resurrection of the dead, and the glorious kingdom beyond it. Now what are some of the objects in this wondrous prospect? The great object is his Saviour on the cross, dying under a Roman governor, and pierced by a Roman spear. Will he not see this object, on which all heaven gazes?

"There the 'latter days' commence. Daniel's people, after that, are still Abraham's seed, Christ's true Israel, and will he see *nothing* relating to them? Will he not see that 'exceeding great' power, under which the Jews 'fell by the edge of the sword, and were led away captive into all nations,'—under which Jerusalem was desolated, and the temple burned,—under which 3,000,000 of Christians were killed, crucified, burnt, tortured, torn, or devoured, while it denied Christ,—and under which FIFTY MILLIONS have fallen, 'by flame, sword, captivity, and spoil,' during 'many days' since? O why, beloved brother in the Lord, why do you run into this absurdity? Is it not because Josephus, an unbelieving Jew, wishing to magnify the affairs of his own nation, dared to give an oracular decision respecting a vision which was 'shut up' till the time of the end? Oh, it amazes me to see Christian teachers, under the command of that same Jew, rank after rank, straining themselves to the utmost to puff up Antiochus, and make him fill this prophecy. A portion of the world, looking through your magnifying glasses, and forgetting a large part of the prophecy, have cried out, 'How completely it fits!'"

III. The way is now prepared to enquire, *distinctly*, what power is represented by the little horn? Can there be any doubt of its being Rome!—Rome *Pagan* and *Papal?* Let us first look at *its origin*, v. 9; and let us remember, that in the Old Testament, nations are not brought into *prophecy* till somehow connected with the people of God. Rome had been in existence years before it is noticed in prophecy; and Rome had made Macedonia, one of the four horns of the Grecian goat, a part of herself 168 years B. C.; so that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast, in the 9th chapter, could be said to come *out* of *that* beast, when they were ten kingdoms set up by the conquerors of Rome.

Having noticed the origin of the little horn, let us now inquire for the *time* it comes up.

23d v. "When the trangressors are come to the full." It is clear that God designed that His people should trust in him alone;—hence he prohibited their making any "league" with other nations. See Judges, 2: 2, "Ye shall make no league with the inhabitants of this land," &c. The Jews broke covenant with God, and about the year 158, B. C; they entered into a *league* with the *Romans.* See 1 Mac. 8th and 9th chapters. See Dan. 11: 23. It was at this point the "king [kingdom] of fierce countenance should stand up;" i. e. come to rule, as *first* noticed in the prophecy, because now they are first connected with the people of God. This, it will be seen, is *after* Macedonia, one of the four horns, has become a part of Rome.

Let us now look at the *character and acts* of the little horn. It is of "*fierce* countenance. See Deut. 28: 49, 50, "The Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth: a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young."

All admit the nation here spoken of is the Roman. The "little horn" has "understanding" of "dark sentences." In the text just quoted, from Deut., we are told the Romans are "a nation whose tongue thou shalt not understand." Dr. Clarke says, "The learning of Rome is proverbial." The "*power*" of the "little horn" was to be "*mighty.*" How *un*like Antiochus! How *like* Rome! The little horn was to wax "*exceeding great.*" How ridiculous to apply this to Antiochus; but how appropriately applied to Rome, which added to herself all the four horns of the Grecian goat, and subdued many other provinces. It *stands up against* the *Prince* of *Princes.*—Our Lord was crucified under the reign of Rome. If it be said, "the Romans did not put the Saviour to death, but that it was done by a Jewish mob;" I reply, let the objector read Acts 4: 26, 27.—"The kings of the earth *stood up*, and the rulers were gathered together against the Lord, and *against* his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed both *Herod* and *Pontius Pilate* with the *Gentiles*," &c., "were gathered together." This settles that point.

The "little horn" *cast down* some of the host and of the *stars to the ground*, &c., v. 10. Compare this with Rev. 12: 3, 4, "A great red dragon," &c., "and his tail drew the third part of the *stars of heaven* and did *cast them to the earth.*" All admit that this dragon is Rome; but who can fail of seeing its perfect agreement with the little horn!

"*He shall destroy wonderfully.*" Do any say, "*this* is applicable to Antiochus!" I reply: If Antiochus destroyed wonderfully, Rome, *pagan* and *papal*, destroyed "SEVENTY AND SEVEN-FOLD" more so. For, while Antiochus destroyed a few of the Jews, Rome has destroyed *millions* of them, and more than fifty millions of Christians besides. Rome truly has "destroyed wonderfully." *Mark* another fact:—"By *peace* shall" he "destroy many." Antiochus did no such thing: but, *papal* Rome, under pretence of being the *vicegerent* of the Prince of Peace, did destroy millions. Thus the little horn is distinctly marked to be Rome, pagan and papal. Once more,—mark its *end*: "*Broken without hand.*" How clear the reference to the stone that smites the image "cut out *without hands*" Rome is not only designated by its *origin*, *time* of its standing up, *character and acts*, but by its *end.* "Whom the Lord shall consume with the spirit of his mouth, and shall *destroy* with the brightness of his coming," 2 Thes. 2: 8. "Broken without hand"

This construction makes the vision in truth *like* the first. The application of it to Antiochus *originated* with a Jew, who wished to magnify his own nation, and has been backed up by Papacy, to keep its own *prophetic Portrait* out of sight; and Protestants have put on the "*Babylonish garment*," and wear it as though it was the *spotless robe* of salvation; for, if that *robe* fails them, the *end of the world is upon them* in an hour they think not.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, How long *shall be* the vision *concerning* the daily *sacrifice*, and the trangression of desolation, to give both the sanctuary and the host to be trodden under foot?—And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

Let us now decide if we can what "sanctuary" it is that is to be "cleansed," or "*justified*," as the margin has it.

Several things are called a *sanctuary* in the Bible.—

1. The *Lord*, Isa. 8: 14.

2. *Heaven*, Ps. 102: 19. Neither of these can be meant in the verses before us.

3. *Judah.* Psa. 114: 2. But Judah is utterly cut off. See Isa. 65: 15, "The Lord God *shall* SLAY THEE, and call his servants by another name." *Literal* Judah then is not to be cleansed, but is *slain.*

4. The *Temple* is called a sanctuary, 1 Chron. 22: 19. But that is *destroyed*, and hence cannot be cleansed.

5. The *Holy of Holies*, Lev. 4: 6. That also is destroyed; and besides it is *superseded.* See Heb. 9: 1—12.

There are only two things more, in relation to God's people, that are called a sanctuary, in the Bible. The sanctuary to be cleansed, spoken of in this chapter, is the one "trodden under foot" with "the host." If the "Prince of the host," v. 11, is the Lord Jesus Christ, then, there can be no doubt, his true church is "*the host.*" By whom, or what was the host to be trodden under foot? Two desolating powers, called, "The *daily*, and the *transgression of* DESOLATION." The word "*sacrifice*" is not in the text, and has no warrant for its insertion, except the mere *opinion* of the translators. The whole period of these desolating abominations, as noticed in this vision, from the *Ram pushing*, [for there the vision commences] is 2300 days, then was to *terminate* the treading under foot. In the detailed explanation of the vision, in chapters 11 and 12, we have the time from the taking away of the first of these abominations to the removing of the second, *viz.* 1290 days; Dan. 12: 11, then we are assured that 45 days more was to bring us to the "end of the days;" then Daniel was to have his resurrection. If the sanctuary means here, as some suppose, the *church*, then it is to be cleansed, or as the margin has it, *justified*, at *the resurrection* of Daniel with all the saints.

The church *is* sometimes called a sanctuary, or temple of God. See 1 Cor. 3: 16, 17, and Eph. 2; 21, 22. If, then, by "sanctuary," the church is to be understood, what is meant by its being cleansed, or justified? To *justify*, signifies "*To absolve*, or *declare one innocent.*"—To justify an individual is to acquit him. The term is applied to the acquittal of a sinner through faith in Christ; but the *full* discharge from *all the consequences of sin* does not take place till the resurrection of the just. See Rom. 4; 25, "Who was delivered for our offences, and was raised again for our *justification.*" Compare this with 1 Cor. 15: 17, 18, "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are *perished.*" See also Isa. 45: 25, "In the Lord shall all the seed of Israel be justified, and shall glory:"—till then, the church groans being burdened,—for that event she waits. See Rom. 8: 18—23, "For I reckon, that the sufferings of this present time *are* not worthy to *be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now: And not only *they*, but ourselves also, which have the first fruits of the Spirit; even we ourselves groan within ourselves, *waiting for the adoption, to wit, the redemption of our body*"

When will this justification of the church take place? See Phil. 3: 20, 21, "Our conversation is in heaven, *from whence* also *we look* for the Saviour, the Lord Jesus Christ; who shall *change our vile body*, that it may be fashioned *like* unto his *glorious body*," &c. See, also 1 John, 3: 2, "It doth not yet appear what we shall be: but we know that, when he *shall appear*, we shall be *like him*," &c.

We may expect the church to be completely, fully, and eternally justified from all the consequences of sin when the Lord Jesus shall be revealed from heaven with his mighty angels. So that if the church is the sanctuary to be cleansed, or justified, it is at the *end of this world.*"

Let us now see if we can find any other sanctuary to be cleansed. The *earth*, or *land* is called a sanctuary.—See Ex 15: 17, "Thou shalt bring them in, and plant them in the *mountain of their inheritance*, in the place, O Lord, which thou hast made for thee to dwell in; in *the sanctuary*, O Lord, which thy hands have established." See also Psa. 78: 54, "He brought them to the border of his *sanctuary*, even to this mountain which his right hand had *purchased.*" Compare these with Eph. 1; 14, "Which is the earnest of our inheritance, until the *redemption* of the *purchased* possession." See also Rom. 4: 13, "For the promise that he should be HEIR OF THE WORLD, was not to Abraham, or his seed, through the law, but through the righteousness of faith." Thus, we see, the earth is the *inheritance*, the *sanctuary* of Christ and his saints. Has it been defiled? and does it need *cleansing?* See Isa. 24: 5, "The earth is *defiled* under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, broken the everlasting covenant." God created the world to be a mountain of holiness: but the wicked have *corrupted* it, so that the Lord is to purify it by destroying "those who destroy [*corrupt*, as the margin reads] the earth." See Rev. 11: 18. The very ground is now under the *curse* in consequence of sin. See Gen 3: 17, "*Cursed is the ground for thy sake*" This world has been trodden under foot by wicked men and *wicked governments* unto this day. See Dan. 7: 23, "The fourth beast shall be the fourth kingdom upon earth—which shall *devour* the *whole earth*, and shall TREAD IT DOWN and break it in pieces." Such is emphatically the character of all worldly governments; they are a usurpation of the territory of God, and have corrupted the earth.

How will the earth be cleansed? I answer—*By fire* See 2 Pet. 3: 7, "The heavens and the earth which are now, by the same word are kept in store, reserved *unto*

FIRE *against the day of judgment* and perdition of ungodly men."

When will this earth be cleansed? We have already seen it is to be at the day of judgment; but before I give a direct answer to the question, I wish to call attention to the following texts:—Titus 2 : 13, "Looking for that blessed hope, and the appearing of the great God and our Savior Jesus Christ." Psa. 50 : 3, "Our God shall come and shall not keep silence; a *fire* shall devour before him, and it shall be very tempestuous round about him." Also, Psa. 46 : 6—9, "The heathen raged, the kingdoms were moved: he uttered his voice and *the earth melted.* The Lord of hosts is with us; the God of Jacob is our refuge. Selah. Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." See also Psa 97 : 3—5, "The fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. *The hills melted* like wax at the presence of the Lord, at the presence of the Lord of the whole earth." See Nahum 1 : 5, 6, "The mountains quake at him, and the hills melt, and *the earth is burned* at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide his anger? his fury is poured out *like fire* and the rocks are thrown down by him." See Mat. 13 : 40—43, "As therefore the tares are gathered and *burned in the fire*, so shall it be at the *end of this world*. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a *furnace of fire*; there shall be wailing and gnashing of teeth." Lastly, see 2 Pet. 3 : 10—13, "But the day of the Lord will come as a thief in the night: in which the heavens shall pass away with a great noise, and the elements shall *melt* with fervent heat, the earth also and the works that are therein shall be *burned up*. Seeing then that all these things shall be *dissolved*, what manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting unto the coming of the *day of God*, wherein the heavens being *on fire* shall be *dissolved*, and the elements shall *melt* with fervent heat. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Having now decided what the sanctuary is—that it is to be cleansed at the end of this world; and that it is to be done by *fire*, the way is now prepared to show when the END *of this world will come*.

We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—"Then I heard one saint speaking, and another saint said unto that certain which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed."

The inquiry, "How long *the vision*," clearly related to the "Ram" and "Goat," as well as "little horn"—and, The 2300 days are given in answer to the question,—"How long *the vision?*"

It was the *meaning* of *the vision*, Daniel sought—v. 15, "It came to pass, when I had seen the vision, and sought for the *meaning*," &c.

It was to make Daniel understand the vision Gabriel was sent—v. 16, "I heard a man's voice between the banks of Ulai, which called and said, Gabriel, *make* this man to *understand the vision*."

It was to make Daniel understand the vision Gabriel *came*—v. 17, "So he came near where I stood: and said unto me, *Understand*, O son of man."

The first thing Gabriel would have Daniel understand, was, that the vision *was down to the end*,—v. 17, "At [or *unto*] the time of the *end* shall be the vision." He would have Daniel understand that the end intended, was the *last end of indignation*,"—v. 19, "Behold, I will make thee know what shall be in the *last end of the indignation*;" and he would have Daniel know that, "at the *time appointed* the end shall be."

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now, let us inquire into what Daniel did understand, and what not. The angel explained everything to him respecting the Ram, He Goat, and Little Horn. But Daniel tells us in the last verse, "I was astonished at the vision, but none understood it." What did not Daniel understand? There were, evidently, three things he did not understand: 1st. What "Sanctuary" was intended in verse 13. 2d. He did not understand how to *reckon the days*: and 3d. Where to commence his reckoning. As Gabriel is not to be charged with *disobedience* to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what *he promised* Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out "by books, the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." We might here inquire, Why did not Daniel "find that out before?" It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvellous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were nearly accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the "Sanctuary" at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the *sanctuary*. "Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake." Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be '*cleansed*;" but Gabriel comes flying "*swiftly*," to stop Daniel in the midst of his prayer.—See v. 21: "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

Gabriel, why *this haste?* Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

"Gabriel, whom I had *seen* in the *vision*," says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently no where but in the vision of 2300 days. "Well," says Gabriel, "I am now come forth to give thee skill and understanding—therefore *understand the matter*, and *consider the vision*."

How is it possible that any thing can be plainer than that both Daniel and Gabriel have the vision in mind, that "none understood," at the close of the eighth chapter. "Now," says Gabriel, "understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. Seventy weeks are determined [*cut off*, so the word signifies] upon thy people." "*Cut off from what?*" Surely not from indefinite space: but from some time *previously* given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. *For what* are they cut off? Several objects are specified; but one *especially, viz.*, "to *seal up* [or, as the word signifies, see Dan. 6 : 17, *make sure*] *the vision*." That is, to confirm and establish the vision: so that, as certain as 70 weeks are accomplished at the death of Messiah, so shall *all* the vision be accomplished in 2300 days. Now if these 70 weeks are weeks of years, so are *all* the 2300 days, years. Can the things to be accomplished in those 70 weeks, transpire in so many literal weeks, i. e. in *one year* and 18 weeks? Certainly not. Then they must be reckoned in some other way. How else can they be reckoned? Is there any Scripture rule for reckoning days for years?—See Ezekiel 4 : 4—6, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days; I have appointed thee each day for a year." Here, then, we have an example of *days* being put for *years*. The 70 weeks, then, may be reckoned a day for a year, or 490 years. But, say some, the expression is "*Seventy sevens*," and means seventy sevens of *years*, or 490 years." Thank the objector; for he only strengthens my argument; for they are *cut off* from the 2300, and as you cannot cut off 490 years from 2300 days, it establishes the fact that those 2300 days are *years*, and that that was what the angel intended to teach Daniel.

The next point on which the angel would inform Daniel is, where to commence his reckoning. This he does at the 25th verse. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

Here we observe, that the point of *beginning* is at the commandment to restore and build Jerusalem, and the *termination* of the 70 weeks is at the *cutting off of Messiah*: the angel then briefly states, that "the people of the prince that shall come," i. e., the same power denoted by the "*exceeding great* horn," "shall destroy the city and the *sanctuary*;" thus giving Daniel to understand that so far from the sanctuary at Jerusalem being cleansed, it was to be *utterly destroyed*. The angel, also, runs down in his explanation to the "*consummation*" of the whole 2300 years.

It will be seen that the 70 weeks are divided into three very unequal parts, as follows:

7 Weeks; 7 times 7 are **49** Years.
62 Weeks; 7 times 62 are **434** Years.
1 Week; 7 times 1 are **7** Years.

70 Weeks, **490** Years.

The 49 years were employed under Ezra and Nehemiah in restoring and building Jerusalem; then 434 years more to Messiah, making 69 weeks. The term, Messiah, signifies "*anointed*." When was Jesus anointed? At his baptism, when the Holy Spirit descended upon him, and the voice from heaven proclaimed, "This is my beloved Son, in whom I am well pleased." Then when our Lord came preaching, Mark 1 : 15, he says, "the *time* is *fulfilled*." What *time?* Clearly, the 69 weeks: no other time had been given for his manifestation. *One* week more remains to be filled up before he is cut off; and the chronology of nearly all our Bibles, shows that his ministry lasted *seven* years. Turn to your Polyglott Bibles, and you will see, Matt. 2 : 1, "Now when Jesus was born"—the note by the translators, in the margin saying, "4th year before the account called *Anno Domini*." Then turn to the 27th chapter, and you will find 33 as the year of his crucifixion; making his ministry 7 years. You will also find by an examination of the other Evangelists, that the chronology of our Lord's baptism is the year 26, and his death 33. The 70 weeks, or 490 years, then, extend to the year of our Lord which we call 33; and it has been made certain, by astronomical calculations, that that was the year of our Lord's death.

Now, as we have settled the point that the 70 weeks, or 490 years, are *cut off* from the 2300, we have only to subtract, thus:

2300 Years the whole length of the vision.
490 Years to the death of Christ, or the year 33.

1810 Remain from the Cross. 1810 years, *from* the year 33, will terminate in **1843**.

This year, then, the vision of 2300 years will end: every hour, now, we are to look for the revelation of the Son of Man in the clouds of heaven. *This year*, Daniel will stand in his "lot," or have his resurrection, and all the saints with him. *This year*, the elements will melt with fervent heat, and the earth also; and the works that are therein, shall be burned up. *This year*, "The wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. 2 : 22. *This year*—"the day of judgment and perdition of ungodly men" will come. 2 Pet. 3 : 7.

Are we ready for the solemn, the tremendous events? Have we repented of, and forsaken our sins? Have we fled for refuge to lay hold on the hope set before us, in Jesus Christ? Have we made our Judge our friend?—Not a moment is to be lost. When once the Lord Jesus has left his Mediatorial seat, the door of mercy is closed, and *closed* FOREVER!!

EARTHQUAKES.

The earthquake, which was on Wednesday night, 4th instant, at Cincinnati, Augusta, and Charleston, was felt at Nashville, Tenn., about nine o'clock the same night, and is thus described by the Union—"For a few moments the earth seemed to be rocking to and fro like a ship at sea, and the shaking which followed for about one minute subsided in a quick and continuous tremor." It was also accompanied by a noise like distant thunder.

The steamer Chieftain arrived at Cincinnati on the 10th from New Orleans, which place she left on Dec. 29th and reports that she felt the shock at half-past nine P. M. It was accompanied by a dull rumbling noise, as if the boat was running over a log on the bottom of the river. A passenger taken on board, shortly after, at Mills's Point stated that the shock was so severe there as to throw down chimneys, and the bricks were toppled down from several others. It was reported at various other points on the river that the shock was heavy, and it was also said the ground was sunk in several places at New Madrid.

BIBLE EXAMINER.

This is the title of an occasional sheet, published by Br. Storrs. Three numbers have been issued. We are permitted to copy the first number entire. We do it, that our readers may see the conclusions of a diligent Bible Student on a portion of Scripture which has puzzled commentators in every age. We believe it is the first time our Lord's discourse in the 24th of Matthew was ever harmonized, so as to appear consistent, throughout, with self, and the continuation of it in the 25th chapter. We do not say our brother is right in all points, but we know our readers are willing to receive light from any source, and will be thankful, especially to one who directs them to the great source of light, and removes many difficulties which have been caused by the imperfect mediums through which the light has reached us.

B. W. R. who sent us a communication respecting the days of Noah will please notice the remarks on verses 36 and 37. He will also look at 1 Thes. 5 : 1—4, where it is plainly taught that the day comes as a thief or unexpectedly to those who say ; "Peace and safety," and it brings "upon them" sudden destruction, but to believers Paul says ; "YE are not in darkness, BRETHREN, that that day should overtake you as a thief."

At the time of the flood, and the destruction of Sodom, those only were saved, who heeded the warning given.—The warning now given we are assured is in accordance with Chrst's instructions, who has told us to "*know* that the kingdom of God is nigh at hand," or as Matthew records the words, is "even at the doors."

BIBLE EXAMINER.

When this paper is sent without being ordered, *no charge* is made for it. The person receiving it is requested to read and circulate. For the most part, the design is to *give them away;* if any are disposed to aid by donations, or otherwise, they can do so. It will be published as often as the judgment of the editor shall dictate.

Its main design is to examine the Scriptures, *independently*, on the subject of Christ's second coming; but *other* points of Scripture doctrine will be investigated.

The article which fills the Examiner this week, is one upon which the editor has thought much, and examined with prayer. He believes the interpretation usually given to the 24th of Matthew, has been *dictated* by *Papal corruptions* of God's word, and adopted by Protestants to the great injury of the cause of God and truth, as it has tended to bolster up Universalism, and turn off men's eyes from the *revelation of the Lord Jesus Christ in the clouds of heaven.*

To those who wish to pay for a quantity to give away, or sell again, this number can be had, for *cash*, at *one dollar* per hundred, by addressing "BIBLE EXAMINER," 36 PARK ROW, NEW YORK CITY.

EXPOSITION OF MATTHEW, XXIV. CHAP.

BY GEO. STORRS.

IN contemplating this chapter our minds are apt to be biased by our previous modes of thinking. We seem to suppose that the disciples, in their inquiry, in the third verse, understood that Jerusalem was to be destroyed *before* the *end of the world*, as much as though it was an historical fact at the time. To my mind, it is clear that they had no idea that "*the temple*" was to be destroyed prior to the coming of Christ at the end of the world. The previous chapter closes by our Saviour proclaiming his *future coming;* and as he departed out of the temple, his disciples called his attention to the buildings of the temple. He tells them—"There shall not be left one stone upon another, that shall not be thrown down." This expression could convey no idea to the minds of the disciples of what we call "*the destruction of Jerusalem*," as an event disconnected with his second coming. Let us consider—he had, just before leaving the temple, spoken of his coming; as he leaves the temple, he speaks of its *utter demolition.* The most natural idea to the minds of the disciples, must be that their Master spoke of the overthrow of those buildings at the *end of the world*, when he would *come again.* In this view it appears to me, *the question* (for I consider the question *one*) was asked, "When shall *these* things be, and what shall be the *sign of thy coming*, and of the *end of the world?*"

"*These things*"—*what* THINGS? Christ's *coming* and the *end* of the world; to which time, it seems to me, they supposed our Saviour referred, in speaking of the destruction of the temple.

The point, therefore, on which they wanted information was about their Lord's coming and the end of the world. Our Saviour commences a connected chain of events which were to reach from that generation to his coming in the clouds of heaven. From the fourth to the fourteenth verse he gives them a kind of general description, or synopsis of events to take place, at no very distant period after his leaving them.

Verse 4. "Jesus said unto them, Take heed that *no man deceive you.*" He would have them on their guard against deception: knowing the temptations they would have, from the tribulations they were to pass through, to accept of some deliverer who might *profess* to come in Christ's name, to lead them out of their troubles.

Verse 5. "For many shall come in my name, saying, I am Christ, and shall deceive many." Many such did arise.

Verses 6 *and* 7. Here our Lord tells his followers of wars, &c., and cautions them against being "*troubled.*" These wars did come—Jerusalem was destroyed in *one* of the first, if not the *very first* of those wars; and by these wars the Roman empire itself was divided into ten kingdoms, according to Daniel's prophecy, chap. vii. 24: "The ten horns out of this kingdom are ten kings [kingdoms] that shall arise." All this took place before "*the end come*" to paganism, or the "daily," as Daniel calls it.

Verse 9. "Then shall they deliver you up to be afflicted, and shall kill you," &c. "*Then*"—*when?* While these commotions are going on in the Roman empire.

Verse 10. "Then shall many be offended, [stumbled, *apostatize*,] and shall betray one another, and shall hate one another."

It does not come within my design to show *particularly* how this prophecy was fully accomplished under heathen, or *pagan* Rome. All acquainted with history know it was fulfilled to the very letter; and it is supposed that not less than three millions of Christians suffered death under that persecuting power.

Verse 11. "And many false prophets [teachers] shall arise, and shall deceive many." The history of the church shows that many such teachers did arise at the period here indicated.

Verse 12 "And because iniquity shall abound, the love of many shall wax cold." When Christianity became, by profession, the religion of the Roman empire, then the church was corrupted by a worldly policy, and the introduction of heathen customs into their religious services, so that *iniquity* abounded, and the love of many waxed cold; then came the "falling away," spoken of by Paul, 2 Thess. ii. 3: thus preparing the way for the appearing of the "*man of sin.*"

Verse 13. "But he that shall endure unto the end [*death*—see Rev. ii. 10,] the same shall be saved." The trials of those days should be severe, but *faithfulness* "unto death" should be rewarded with "a *crown of life.*"

Verse 14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

The inquiry arises—The *end of what?* Some say, the end of the Jewish economy, or of their *nationality;* others say, the end of *the world.* I cannot adopt the first position; because, it appears to me, our Saviour was speaking of *an end* that was to come *after* a bloody persecution of his followers, and a *falling away* in consequence of the *abounding of iniquity*, [v. 12,] and not that only, but also of many wars. These things did not all take place before the destruction of Jerusalem. If I am not much mistaken, the first war, of any importance, after our Saviour, was that in which Jerusalem was destroyed; and the Saviour told his disciples that the end was "not yet" when those wars commenced. See v. 6.

I cannot adopt the interpretation, that the *end* spoken of in the 14th verse is the *end of the world.* Not that *that* interpretation is an objection to the end of the world being *now* at hand, as some suppose, but because, if that construction is true, the world should have come to an end long ago. The apostle, in his Epistle to the Romans, x. 16, says, "They have not all obeyed the gospel;" and adds, 18th v., "I say, Have they not heard? *Yes*, verily, their sound went into *all the earth*, and their words unto the *ends of the world.*" And again, in Colossians i. 5, 6, "The truth of the gospel, which is come unto you, as it is *in all the world.*" And again, at the 23d verse, "If ye continue in the faith grounded and settled, and be not moved away from the hope of the *gospel*, which ye have heard, and which *was preached to every creature under heaven;* whereof I, Paul, am made a minister." To my mind, it seems next to impossible to reconcile this testimony of the apostle with the idea that the gospel has not, hundreds of years ago, been "preached in all the world for a witness unto all nations." Hence, I am compelled to look for some other interpretation of the 14th verse. The "*end*" of something is spoken of, in that verse, which, it would seem, was brought about by the *agency* of the gospel. By the preaching of the gospel of the kingdom in all the world for a witness, or *testimony*, some kind of a change, or *revolution* was to be effected that should bring an "*end*" to something. The inquiry returns—what is that *something?* In my opinion, it was that *persecuting power* of which the Saviour had spoken in the previous verses; in other words, it was *Pagan* Rome, paganism, or the same power, called by Daniel, "THE DAILY."

Let us see if we can determine what we are to understand by the "*daily* sacrifice," spoken of in Daniel 8th, 11th, and 12th. It will be seen by a reference to those chapters, that the word "*sacrifice*," connected with "*daily*," is in *italics*, and therefore is not in the original text, but has been supplied by our translators. The expression in those texts is perfect without the supplied word, and the sense much clearer. The text, Dan. viii. 13, is simply "the *daily*, and the transgression of desolation:" and in the 11th chap., 31st verse, it is: "They shall take away *the daily*, and they shall place the *abomination* that maketh desolate." This language shows that "the *daily*" is a daily, or *continual abomination*, or desolating power, that should desolate the people and church of God till it was *taken* "*away*," and, that then should come up *another* abomination to take its place, still more desolating: then, in the 12th chap. 11th verse, the *time* is given us *from* the taking away of the daily "to set up [as the margin has it] the abomination that maketh desolate," and that time carries us to the taking "away the dominion" [Dan. vii. 26] of this last abomination.

That these things do not relate to anything done by Antiochus Epiphanes, is certain from the fact that Antiochus died 164 years before our Lord's birth, and Christ directed his followers to look for the "abomination of desolation, spoken of by Daniel," as *still future.*

Some tell us the "daily" is the daily sacrifice of the Jews, which was taken away at the destruction of Jerusalem. If so, can they tell what event took place answering to the 1290 days, which, if understood as literal days, can be made to agree with no event? Then it is added, "Blessed is he that waiteth and cometh to the 1335 days." What took place then? Nothing that marks that as a peculiar period. It was at the end of those days that Daniel was to *stand* in his *lot*, or have his resurrection. Did he have it 1335 days after the destruction of Jerusalem? If the days stand for years, what event, answering to the prophecy, took place 1290 years from the cessation of the Jewish sacrifices? It was in the darkness of Papal Rome. Did Daniel have his resurrection under the dark reign of Papacy? We have nothing in history to show that anything took place at the end of those days, if reckoned from Jerusalem's destruction.

We are now led to inquire what "*daily*" it was that was "taken away." I answer, it appears to me, clearly, it was the daily or *continual* abomination of *paganism*, which oppressed the people and church of God till it was "taken out of the way;" which event, it seems, from Gibbon's History of Rome, took place about A. D..508, when "Vitalian, a Gothic chieftain, with an army of Huns and Bulgarians, declared themselves the *champions of the Catholic faith.*" Thus an end came to pagan sacrifices at Rome, or paganism was "taken out of the way" and no longer "*hindered*" the revelation of the "man of sin," or "abomination that maketh desolate," *i. e., Papacy.* What event transpired *1290* days from the taking away of paganism, or the "*daily*," in 508? 1290 years from that time, *viz.*, in 1798, Berthier, a French General, entered Rome, deposed the Pope, abolished the Justinian code of laws, under which the Pope had carried on his "*war with the saints*" for 1260 years, and gave to Italy a republican form of government, carried the Pope captive to France, where he died in 1799:—thus was the "*dominion*" of Papacy taken "away, to consume and destroy unto the end." See Dan. vii. 26. The 1335 days, or years, from the taking away of "the daily" in 508, carry us down to 1843, when Daniel, with all the saints, will *stand in their lot*, *i. e.*, will be raised from the dead.

"The *daily*," then, and "the abomination of desolation," are two desolating powers acting against the people and church of God. An *end* comes to one, and then the other comes up in its place.

The gospel of the kingdom, Mark says, xiii. 10, "must *first* be published among all nations." This was done in the apostles' days, as we have already seen, but the influence of it did not at once work the revolution by which *paganism fell:* but it began to work its fall, and at length produced that change, by which Constantine declared in favor of Christianity in the fourth century; but paganism had its temple and altar at Rome still, and was not utterly thrown down, or "*taken away*," till about A. D. 508, when "Vitalian, with an army of *Huns and Bulgarians*, mostly idolaters, declared themselves the *champions of the Catholic faith.*" That mighty revolution caused the *taking away* of the *pagan* rites at Rome, as we have seen, and thus "*the end come*" to the *pagan* persecuting power. But, observe, this was not till after "*a falling away*," as Paul calls it, and "the love of many" waxing "cold," as our Saviour saith. This took place from the time the Roman Emperors espoused the cause of the church, and Christianity became the religion of the empire. This prepared the way for the revelation of the "man of sin," or "the abomination that maketh desolate." "*The end come*" to one abomination, or persecuting power "spoken of by Daniel," viz.: "the daily;" then, in the 15th verse, our Saviour speaks of the coming up of the other "abomination," and of its *standing* "*in the holy place*," viz., the church; or as Paul saith, "sitting in the temple of God." See 2d Thess. ii. 4. The mode of persecution is now changed; before, it was heathen, or *pagan;* now it is *professedly Christian.* Christians who lived previous to the coming up of this latter power, foresaw its rise, and were filled with terror at the thought. R. Fleming, of Rotterdam, writing previous to 1693, on "The fulfilling of Scripture," says, on 2d Thess. 2d chap., "The mystery of iniquity, even in the times of the apostles, did begin to work, and what for a time withheld his coming, the *heathen* empire of Rome, hath long since been taken out of the way, which caused some Christians, in those days, to wish the standing and continuance of that empire, from the *terror* they had of that adversary, who, according to the word, *they knew was to fill his room.*"

The *end*, then, spoken of by our Saviour, was the end of the "*daily*," or pagan abomination, under which the wars and persecutions had been carried on, spoken of in the previous verses.

Let me now show you the perfect agreement and harmony there is between Daniel, our Lord, and Paul. See Dan. xi. 30.

"He shall return, and have intelligence with them that *forsake the holy covenant.*" Compare this with Matth. xxiv. 12, "Because iniquity shall abound, *the love of many shall wax cold:*" also 2d Thess., 2, "*There shall come a falling away first.*" Now, see again Dan. xi. 31, "They shall *take away the daily.*" Matth. xxiv. 14, "*Then shall the end come.*" 2d Thess. ii. 7, "He who now letteth [hindereth,] will let, until *he be taken out of the way.*" See again Dan. xi. 31. "They shall place the *abomination that maketh desolate.*" Matth. xxiv. 15, "When ye, therefore, shall see the *abomination of desolation* spoken of by Daniel the prophet, *stand in the holy place.*" 2d Thess. ii. 3, 4, 8—after the falling away "that man of sin" shall "be revealed, so that he, as God, *sitteth in the temple of God.* Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Can there be any doubt here of the *identity* of the *times*, and of the *characters* represented by these *three witnesses*, our Lord, Daniel, and Paul? The harmony is too perfect to be overlooked. It seems to me there can be no mistake—the agreement is complete. They are each, evidently, looking to the same events, and each *explains* and *confirms* the other.

The way is now prepared for an examination of

Verses 15 *to* 28. Our Lord here calls attention *particularly* to a *desolation* which was to extend down to, and be connected *with* the *signs* of his *immediate* appearance; and notices this desolating power *particularly*, because it would have a more important bearing on the interests of his church than any other matter that was to transpire before his coming. From the application of this part of the chapter to the destruction of Jerusalem, I am compelled to dissent; because, I have never been able to make such an interpretation harmonize with what appears to me to be truth.

1st. Our Saviour calls attention expressly to the "abomination of *desolation*, spoken of by Daniel the prophet;" and adds, "Whoso readeth, *let him understand.*" Understand *what?* Why, that the abomination I speak of is not the "*daily*," but the "abomination of *desolation.*" What is the abomination of desolation spoken of by Daniel? Clearly, not the pagan abomination, as our opponents would have us think, under Antiochus Epiphanes, who died 200 years before our Saviour directed his followers to look for that abomination as still future; nor was it the "*daily* abomination," as most second advent folks hold; nor does a reference to the ninth chapter of Daniel prove that it is; for that chapter speaks of abomina*tions, plural;* whereas our Lord speaks of a *particular* abomina*tion, singular*, and cautions against a *misunderstanding.* It has often enough been shown that the "*daily*," spoken of by Daniel, is not the Jewish *sacrifices*, but that it is the *pagan*, or *continual* abomination, and relates to a desolating power that should desolate the people and church of God till it should be "*taken away*," and there should come up, in its place, another power called the "*transgression of desolation*" [chap. viii. 13], and "the abomination that *maketh desolate*" [chapters xi. 31, and xii. 11.] Though they were both *desolating* powers, they are designated by different names, as we have seen.

Now Jerusalem was not destroyed by the "transgression of desolation," or the "abomina*tion* of desolation spoken of by Daniel," but under the reign of the "*daily*" or *pagan* abomination. Then, the desolation, spoken of by our Saviour, was not the destruction of Jerusalem.

2d. The abomination of desolation was to be a "*sign*" to Christians; but it was to be so only when they should "*see*" it "*stand* IN the *holy place.*" Where was the *holy place* at Jerusalem? Certainly it was not outside the city; for that is nowhere called, in the Scriptures, "THE *holy place.*" *The* holy place was not only *in the city*, but *in the temple* at Jerusalem. But *that* was not *the holy place* at the time that wicked city was destroyed; for God had *departed* from that wicked people,—Christ had ascended into the *true holy of holies*, and the sacrifices which the Jews continued to offer in the temple were no better than the heathen sacrifices; because the very offering of them, after the death of Christ, was a daily denial and rejection of the Lord of glory. But admitting that within the temple was the holy place at the time of Jerusalem's destruction, the Christians did not *see* the Roman or *pagan* abomination "*stand in*" it at the time they fled out of the city—the Romans had not yet entered the city; besides, the Roman or "*daily*" abomination never did "stand *in* the holy place," for that was destroyed, immediately on the taking of the city, by the burning of the temple. How then could that be a *sign* which *in fact* never took place, either *before* or *after* the Christians left Jerusalem?

3d. The connexion shows that the *fleeing* was of a more *general character* than of those in the city. "Neither let him that is in the *field* return back to take his clothes," v. 10. It looks like a general time of trouble to the church.

4th. Apply this description to the destruction of Jerusalem, and it appears impossible to reconcile it with what is said in verse 21: "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." How can this be true, if our Saviour was speaking of the destruction of Jerusalem? Surely the destruction of the old world by a flood was *a greater* tribulation, and also the overthrow of Sodom and Gomorrah; and a greater one is still to come, when "the elements shall melt with fervent heat, and the earth also; and the works that are therein shall be burned up;" when "*all* the proud, and all that do wickedly, shall be stubble, and the day that cometh *shall burn them up.*"

5th. If Jerusalem's destruction is the subject of discourse, I cannot see the truth of the 22d verse: "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."

If all the Jews in Jerusalem had perished in the siege, there would have been "flesh" or persons "saved." If it be said, it means none of the "elect," or Christians would have been saved if Titus had not, for a time, so far have withdrawn his army as to have given them a chance to escape—I reply, if every Christian in Jerusalem had perished, it would have been very far from cutting off all Christians, as churches had been planted almost all over the then known world, before Jerusalem was destroyed.

6th. *Lastly.* Our Saviour says, v. 29: "*Immediately* after the tribulation of those days shall the sun be darkened," &c.; and he adds, v. 30, "Then shall appear the sign of the Son of Man in heaven—and they shall see the Son of Man coming in the clouds of heaven, with power and great glory."

Now, as this was not *literally true*, immediately after the destruction of Jerusalem, we must resort to a *figurative* interpretation (which would leave us in the wide fields of conjecture), or understand our Lord as speaking of a different matter from Jerusalem's downfall.

I now ask if it is likely that our Saviour would speak so much at length, and particularly of the destruction of Jerusalem, and only *darkly* hint at, if mention at all, a far more dreadful calamity to his church, viz., its desolation under Papacy? I think not.

It appears to me, that the "abomination of desolation spoken of by Daniel" is none other than the *Papal* abomination. By its *standing in the holy place*, I understand its rising up in the church; and is none other than Paul's "man of sin" who "*sitteth in the temple of God.*" Let us again look at the correspondence between our Lord's description and that of Paul. Our Saviour says, v. 12, "The love of many *shall wax cold.*" Paul says, 2 Thess. ii. 3, "There" will "come a *falling away* first." Saith our Lord, v. 15, "The abomination of desolation" shall be *seen standing* "in the holy place." Paul says, the "man of sin" shall "be revealed" "*sitting in the temple of God.*" Can we mistake in the fact that Christ and Paul have their eye on the same desolation of the church?

When Christians should see this desolating power "*stand* in the holy place"—the church—"then let" all Christians, wherever that anti-Christian power should hold sway, "*flee*," and not stop to save "anything out of their houses," nor "return back" from their "fields to take their clothes"—then "wo to them that" have little children, &c., in those times of persecution and *flight* from place to place; and "pray ye that your flight be not in the winter, neither on the Sabbath day," i. e. that the persecution may not be permitted to rage with such fury as to allow you no respite from trouble, or time for rest; "for then shall be great tribulation [to the church] such as was not since the beginning of the world to this time [how true], no, nor ever shall be;" such a time of trouble to the church is never to return. "And except those days should be shortened, there should no flesh be saved," i. e., none of the church; "but for the elect's sake those days shall be shortened." The severity of that tribulation began to be broken before the 1260 days or years expired that the church was to remain in the "mountains," i. e., "wilderness" [see Rev. xii. 6]; the kings began to make war on that desolating power [see Rev. xvii. 16], 200 years before the whole period allotted to it had expired, and the "Reformation" commenced about the same time; and thus the days, in the violence of the persecution, were "shortened," and for the sake of the "elect," the church.

Verse 23. "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not."—"*Then.*" *When?* Under this Papal abomination. The Pope has claimed to be Christ's vicegerent, i. e., to be intrusted with Christ's power to pardon sins, and has "exalted himself above all that is called God." See 2 Thess. ii. 4.

Verse 24. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch, that, if it were possible, they shall deceive the very elect." Compare this with the Papal Beast, Rev. xiii. 13: "He doeth great *wonders*, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by those *miracles* which he had power to do." See also Rev. xvii. 8: "They that dwell on the earth shall wonder [whose names were not written in the book of life," not "the elect,"] when they behold "the beast," &c. Papacy has shown, or *pretended* to show, "*great signs and wonders*," so that some of the "elect" have been deceived by it, I have no doubt; for it must be true that there have been true Christians in that wicked church, though they would not have remained in it if they had not been *deceived*, any more than they would remain in any other church that *lords it over God's heritage.*

Verse 26. "Wherefore, if they shall say unto you, Behold, he is in the desert"—in places of *seclusion* from the world—"go not forth: Behold, he is in the secret chambers"—*convents—nunneries*—"believe it not."

The 27th verse teaches us that when Christ comes, it will be in such a manner we shall none of us have occasion to *doubt* on the subject, for his coming will be as the lightning—*sudden*, and *visible* to all.

Verse 28. "For wheresoever the carcass is, there will the eagles be gathered together." This verse may refer to the bloodthirsty character of the Papal power. See Job xxxix. 27–30. Papacy, like the eagle, "seeketh her prey, and her eyes behold afar off;" her devotees "suck up" the "blood" of the saints; and "where the slain are there is she," carrying on bloody persecutions.

If this interpretation does not satisfy, take another. The eagle is led to her prey by her *appetite;* so when Christ comes, as the lightning, men will be divided according as their *affections* are on things above or things on earth. If their hearts are on Christ, they will *fly* up to meet him, as the prophet Isaiah saith, xl. 31: "They that wait upon the Lord shall mount up with wings as eagles," while the wicked shall remain to be burned up with the objects of their affections, i. e., earthly things.

To the interpretation I have given of the 15th to the 28th verse, the 21st of Luke, 20th–24th verses, may be urged as an objection. It will be seen that Mark uses nearly the same language as Matthew. Luke wrote after, and his gospel records points omitted by the other evangelists. Now, admitting that our Lord did speak of Jerusalem's destruction, as recorded by Luke xxi. 20, I conceive it does not affect my argument on Matthew; for it will be seen that the language differs from both Matthew and Mark: the latter having called attention to the "abomination of *desolation*," which is no other than the *papal* abomination. My own opinion is, that Luke records an expression of our Lord omitted by the other evangelists, which may refer to *old* Jerusalem or it may not; if it does, it is only by *glancing* over it to the main object, the desolations of his church under the abomination of desolation; for the testimony of TWO WITNESSES settles the point that it was THAT abomination, and not the "*daily*" abomination; nor yet are BOTH abominations included; for our Lord uses the *singular*, abomina*tion*, and designates which one he is speaking of, and enforces it with an emphatic "*Whoso readeth, let him understand.*" By Jerusalem, then, in Luke, I understand the same that Paul in 2 Thess. ii. 4, calls "the temple of God," i. e., the *church of God.* By its being "compassed about with *armies*" [not *army*], I understand the *civil power*, in the hands of Papacy, wielding the *sword*, hunting the church, the true children of God, to put them to death. As though our Lord had said, "The abomination of desolation will stand up in the church and possess power to command kings and their armies; and when you see him thus stand in the church, know that the desolation thereof is nigh—*then flee*—yea, depart out of it, for she has then become Babylon; then *come out of her, my people*, and let none enter into it."

The "wrath upon this people," I understand not the wrath of God, for the wrath was upon the *fleeing* people, and of course was the wrath of the persecuting power, or the abomination of desolation, Papacy; before this power they *fell* "by the sword, and" were "led away captive," &c. This exactly agrees with what we are told, Daniel xi. 33, should befall Christians under the papal abomination, i. e., "They shall fall *by the sword*, by flame, and *by captivity*, and by spoil many days." Thus we see Luke and Daniel agree perfectly. Again: Luke says, "Jerusalem shall be *trodden down* of the Gentiles, until the TIMES of the Gentiles be fulfilled." The Revelator says, Rev. xi. 2: "The holy city shall they [the Gentiles] TREAD UNDER FOOT FORTY AND TWO MONTHS." Here we have the TIME of the treading under foot specified; and the language so exactly corresponds with Luke, that the one explains the other, and without this explanation the "TIMES of the Gentiles," in Luke, would seem to be an indefinite expression. Further, Christians were to "flee to the mountains," according to Luke—the church was to "fly into the *wilderness*," according to the Revelator. Again I ask, What Christians were to be benefited by the directions to *flee*, if old Jerusalem was the subject of discourse? Surely but a mere moiety of the whole church in the world at that time. We know not that any of the apostles were there, and but comparatively few Christians. But, says the objector, "*All* the Christians did flee out of Jerusalem before it was destroyed." And who is their authority for this assertion?

Why, "Josephus." And how did Josephus *know* that "*all* the Christians fled" at that time? Strange, that Josephus had so much *knowledge* as to know every *individual* Christian in Jerusalem, and *know* they all fled!!—he must have been almost *omniscient*. I strongly suspect it was the "LITTLE HORN THAT HAD EYES," "spoken of by Daniel the prophet," that *saw* all the Christians "fleeing out of Jerusalem;" and that it SAW THAT just as it has seen "Antiochus Epiphanes" as the LITTLE HORN; i. e., Papacy must find something to which to apply the "abomination of desolation" of which our Saviour spake, Matt. xxiv., and it conjured up *old* Jerusalem, and Christians fleeing out of it, to turn off eyes from *itself;* and Protestants have been deceived by it, just as they have about Antiochus, and with just as good evidence, in my judgment.

Verse 26. "*Immediately* after the tribulation of those days," &c. Mark says, "*In* those days, after that tribulation," &c., "shall the sun be darkened," &c. I understand this to be a *literal* event, or *sign* of Christ's coming. How exactly does the history agree with the prophecy! "*In* those days," i. e., the 1260 allotted to the "abomination of desolation," and yet *after* the tribulation of the church, from that power, had passed, the sun was *literally darkened*. In 1780, May 19, the sun rose clear—at ten o'clock, the horizon began to be darkened, and at twelve, people had to light candles to dine—laborers left the fields—the fowls retired to roost—and a feeling that the judgment day had come rested upon many minds.

"*The moon shall not give her light.*" The darkness not only continued through the day, but the night following till past midnight, though the moon was at the full. "Such was the darkness, that a sheet of white paper, held within a few inches of the eyes, was equally invisible as the blackest velvet." An eye-witness says, that when the moon first became visible, it had precisely the appearance of "blood." The prophet Joel, ii. 30, 31, says: "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, *before the great and terrible day of the Lord come.*" We have seen that this prophecy has been fulfilled so far as the sun and moon are concerned. If it be said, "This darkness can be accounted for upon natural principles," I reply—it never has been done; but if it could be, it does not alter the fact. Our Saviour said it should take place, but did not say it could *not* be accounted for upon *natural principles*. It has taken place as he said; nor is there any evidence that such an event ever transpired before, since the crucifixion, till 1780.

"*Fire and pillars of smoke,*" says the prophet Joel. Has this *sign* been seen? It has. Luke calls it "*fearful sights and great signs from heaven.*" The *Aurora Borealis*, or *Northern Lights*, are a perfect fulfilment of this prophecy. But it is said, "They are no sign of the end of the world, for they have always been." But where, I ask, is the proof that they have always been? Who can find a particle of *ancient* history in support of that idea? It is true, that some *modern* writers have *asserted* that there is; but have they been able to put their finger on such *anciently written* history? If so, where is it? Till they produce it, we shall deny that there is any such history in existence. It seems, from some of our *modern* historians, that in March, 1716, these lights were first seen with great brilliancy and *astonishment* in England, though never seen before by the oldest inhabitants. Since that period they have often been seen, and especially within the last thirty or forty years, exactly answering to the prophecy of "*fire and pillars of smoke.*"

The following article is in illustration of this subject, and may be seen in the New York Commercial Advertiser of Oct. 22d, 1839. "The phenomenon described in this London article was seen by myself," says HENRY JONES, "and on the same Tuesday evening of Sept. 3d, especially of the aurora, in the western part of New York, and is described by various papers of this city as seen here and at Boston at the same time, with unprecedented splendor, brilliancy, and singularity of appearance, though far less astonishing than their described appearance in London, and with nothing special in regard to appearances in the stars." [See New York Commercial Advertiser of Sept. 4th, and Christian Advocate and Journal of Sept. 13.]

FROM LATE LONDON PAPERS.

"*London, Sept. 5th.*—Between the hours of ten on Tuesday night and three yesterday morning, in the heavens was observed one of the most magnificent specimens of those extraordinary phenomena—the falling stars and northern lights—witnessed for many years past. The first indication of this singular phenomenon was about ten minutes before ten, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by ten o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a TERRIFIC FIRE. The light varied considerably; at one time it seemed to fall, and directly after rose with intense brightness. There were to be seen mingled with it VOLUMES OF SMOKE, which rolled over and over, and every beholder seemed convinced that it was 'a tremendous conflagration.' The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farrington street, Watling street, Waterloo road, and likewise those belonging to the West of England station—in fact, every fire-engine in London—were horsed, and galloped after the supposed 'scene of destruction,' with more than ordinary energy, followed by carriages, horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Holloway, before the error was discovered. These appearances lasted for upwards of two hours, and towards morning the spectacle became one of more grandeur.

"At two o'clock in the morning, the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noonday, and the atmosphere was remarkably clear. The southern hemisphere at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully. The opposite side of the heavens presented a singular, but magnificent contrast: it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical: myriads of small stars shot out over the horizon, and darted with that swiftness towards the earth that the eye scarcely could follow the track; they seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon afterwards, columns of silvery light radiated from it;—they increased wonderfully, intermingled among crimson vapor which formed at the same time, and when at full height the spectacle was beyond all imagination. Stars were darting about in all directions, and continued until four o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."

It is difficult to conceive how a more perfect fulfilment of the prophecy could take place. God never has, and we have no reason to believe he ever will, give signs that unbelieving men cannot cavil with. He gives men sufficient evidence to satisfy the childlike mind, but allows "*strong delusions*" to follow all his signs, that men who do not *love* the truth may believe a *lie*. They ask for lies, and God suffers them to have them, "that they all might be damned who believed not the truth, but had pleasure in unrighteousness." So when Moses cast down his rod and it became a serpent, the magicians did *likewise*. "It can be accounted for upon *natural principles*," cries Pharaoh, and all the *anti-types*, that, Pharaoh-like, *contemn* all the signs the great God is giving us of the coming of Christ and the end of the world. God will never give such men signs that they cannot scoff at, till the *last sign*, that of the Son of Man coming in the clouds of heaven; but then it will be too late, and they are lost for ever.

"*The stars shall fall from heaven.*" This is another sign of the near approach of Christ and the end of the world. The Revelator says, chap. vi. 13: "The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind." Has this sign been seen? It has. Nov. 13th, 1833, was seen precisely such an appearance as the Revelator describes. Though "shooting stars" have been seen at other times, so far as known, nothing of *this kind* was ever seen before 1779. The atmosphere was literally filled with falling stars, shooting in every direction, answering exactly to the description in Rev. vi. 13. If that was not a fulfilment of the prophecy, it will be difficult for any man to show how it ever can be fulfilled.

"*Blood*" is one of the signs given us by Joel, to precede the "*terrible day* of the Lord." Has this sign appeared? It has. In addition to the bloody appearance of the *moon*, already spoken of, in February, 1837, the whole face of the earth seemed as though covered with blood, the *snow* having exactly that appearance. And it is but two or three years since the newspapers gave us an account of a *shower of blood* that passed over some parts of Kentucky, which was the cause of much speculation at the time, and some of our *modern* "magicians" pretend to account for it—at least enough so to turn off the eyes of men from seeing that it was one of the SIGNS of "the great and terrible day of the Lord," now at hand.

"*Pestilences*" were to "be in divers places," Luke tells us. Who has forgotten the terrible and desolating *cholera*, that has passed over almost the entire world within the past twenty years? If that is not a fulfilment of that prophecy, it is difficult to see how it could be fulfilled.

"*Earthquakes* in divers places" was to be another SIGN. Not to mention the many shocks which have more or less affected various places, look at the one felt at St. Domingo the past year, in which a *whole city*, of some ten or twelve thousand inhabitants, is swallowed up, and a mere handful of souls saved from the ruin.

All the signs our Saviour spoke of as preceding his coming have appeared, and the next thing to be looked for is the "COMING" of the "Son of Man in the clouds of heaven with power and great glory." This appearance, it is true, is to be preceded by its "sign," v. 30. But what is that sign? I pretend not to know with *certainty*, but perhaps we may get a clew to it from Numbers xxiv. 17: "There shall come a *Star* out of Jacob, and a SCEPTRE shall arise out of Israel, and shall smite the corners [or, as the margin has it, 'through the princes'] of Moab, and *destroy* all the children of Sheth," or the wicked.

A "*Star*" was *the* SIGN to the wise men of the East at our Saviour's birth: may not the "*Sceptre*," or sign of *Royalty*, be the forerunner of his second coming? He comes to set up his everlasting kingdom, having been into "a far country to receive" it, and is now to "*return*," when his "enemies, who would not that" he "should reign over them," shall be SLAIN "before" him.

What is the sign of Royalty? One sign would be a multitude of *attendants;* and we should expect to see them *before* the Prince appeared in sight. The Lord Jesus is to be "revealed from heaven with his MIGHTY ANGELS"—they are his *attendants*, and the SIGN of his Royalty; and they may *first appear*, showing that the Lord of Glory is at hand, now coming: "Then shall all the tribes of the earth mourn:" not the saints;—for they are to "look up, and lift up their heads," which denotes *rejoicing*, for their "redemption draweth nigh." Blessed day to them; they have passed through "great tribulation;" the end of their sorrows has now come: but the *wicked will "mourn"*—the day of *mercy now is over*—their *scoffing* is now at an end—their wicked, insulting language to high Heaven, saying, "Where is the *promise* of his coming?" &c., is now turned to *lamentation;* for the insulted Son of God has come in his own glory, and the glory of the Father, with his holy angels. "The great day of his wrath has come" to *his* enemies, and the enemies of his people.

Verse 31. "He shall send his angels with a great sound of a trumpet [see 1 Cor. xv. 52], and they shall gather together his elect from the four winds, from one end of heaven to the other." What a glorious meeting of the children of God!—they meet to part no more—meet to share the purchased inheritance with their ONCE SUFFERING but NOW GLORIFIED Lord and Saviour. O blessed state! O glorious hour! Reader, would you have a part in it? Hasten, then; make no delay to be reconciled to God—"kiss the Son," lest you "perish from the way" when his "wrath" shall be kindled by your obstinate slighting his mercy.

Verses 32, 33. "Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, *know* that it is near, at the door."

Just as certain as we can know the approach of summer by the putting forth of leaves, just *so certain* we may *know* that the coming of Christ is *now* at the door.

Verse 34. This verse is supposed to form an *objection* to the foregoing application, and to fix the meaning of our Lord to events to transpire in that age, because he says, "This generation shall not pass till all these things be fulfilled."

The term *generation* is applied not only to an *age*, but a *class* or *race*. First, to the *righteous*, see Ps. xiv. 5: "God is in the generation of the righteous." See also Ps. xxii. 30; xxiv. 6; and lxxiii. 15; also 1 Pet. ii. 9.

It is also applied to the *wicked* as a *class*. Matt. iii. 7: "O generation of vipers." See also Matt. xii. 24; and xxiii. 33; and Mark viii. 38; and Luke xvi. 8.

Our Lord was speaking to his children, and telling them they should be *gathered* unto him in the clouds of heaven when he should come, but tells them not to look for such an event till all the signs he had given them had first appeared; *then*, and not till then, the generation of saints should be "caught up together, to meet the Lord in the air," and thus "pass away" from earth, while the last *indignation* is poured out upon the wicked. See Isaiah xxvi. 19–21.

But after all, the difficulty in this text is not so much in the term generation as in the word "fulfilled." The word translated *fulfilled* occurs forty-eight times in the New Testament, and in only one other connexion is it translated fulfilled, but is a word which signifies "*progression*"—"*accomplishing*"—"*not completed.*" And here signifies that before that *age* or generation should pass away, the chain of events spoken of should *commence* their accomplishment.

Once more: the expression may signify, that the generation living when the last mentioned signs, viz., those connected with the sun, moon, stars, &c., should begin, should not pass away till the whole of the signs there spoken of were fulfilled and Christ should come. Those signs commenced in 1780, and are *now* all fulfilled. What are we to look for next? The Lord Jesus Christ "*in the clouds of heaven.*"

Verse 36. This verse is supposed to form another objection; and we not unfrequently hear persons say, "Christ has said no man *shall* EVER *know* anything about his coming." And we are told that those of us who pretend to know anything about the time, "*give Christ the lie.*"

We will see presently who it is "gives the *lie*" to inspiration, *we* or our opponents. Our Lord says: "Of that day and hour *knoweth* [in the present time; not '*never shall know*'] no man," &c. *Of what* day and hour? Clearly the day and hour when the *Son of Man will be revealed.* Well, I know of no man that pretends to know the day or hour of Christ's *appearing;* I am sure I do not. "But, do you not believe the world will come to an end in 1843?" *Certainly, I do:* but I believe also that our Lord will appear *before* the end of the world; for there must be some time after the Bridegroom comes for the wicked to cry for mercy and find none, before the *final conflagration of the world.* Hence Christ may appear now any hour—I know not how soon.

But again: let the objector be *true* to his principles; do not let him flinch when he is tried; he says: "Our Lord's words authorize him in saying that no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning." Very well; now let him carry out his principles, and he proves that Christ *himself* will *never know anything about it* till he finds himself *here!!* For our Lord says, Mark xiii. 32: "Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words "no man *knoweth*;" for, if it is true, that no man *ever shall know*, it is equally true that the "*Son*" never shall know. Nor can he escape from the difficulty by saying, "Christ did not know it *as man*," for it is the "*Son of Man*" that is to appear "in the clouds of heaven;" and I ask again, if he is *never to know* anything about *the time* of his appearing, till he finds himself *here?* The fact is, the *time* was given of the end of the world in the book of Daniel, but Daniel was commanded, chap. xii. 4, "Shut up the words, and seal the book, to the *time of the end*;" and at the 9th verse Daniel is told, "The words are closed up and sealed till the *time of the end*:" and then it is added, verse 10th, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and *none of the wicked shall understand:* but the *wise shall understand*"—when? In "*the time of the end.*" That time has come. And, besides, our Saviour says: "When ye see all these things [viz., the signs he had given them], KNOW that it is near, at the doors." Now, who gives "Christ the lie," we, who have seen all the signs, and hence believe our Lord's words, and "*know* it is at the door," or our opponents, who declare we can know *nothing about it?* Let the candid judge.

Verses 37–39. "But as the days of Noe were, so also shall the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day Noe entered into the ark, and knew not until the flood came, and took them all away; so also shall the coming of the Son of Man be."

Who "*knew not?*" Not Noe: for he was "warned of God" 120 years before, and being "moved with fear, prepared an ark to the saving of his house," because he believed God. But why did not the wicked world *know it?* Not because they had *not been warned*, but because they *did not believe.* Noe had warned them, and done it *practically* too, by building the ark; but they doubtless counted him a *fanatic*, a *fool*, a *madman*—called his notions all "*moonshine*," and a "*humbug*:" and the philosophers, doubtless, reasoned wisely, at least in their own estimation, and made it clear as the sun that there was not water enough in the world to "cover the tops of the highest mountains;" and Noe was an "*ignoramus*," or he would not talk such "*nonsense*:" and then they would *laugh at him* when the time had passed by. Thus men were deluded—the flood came and *took them all away*—and they *knew it not* till it was upon them; so will it be when Christ is revealed. Alas! deluded mortals, you will be undone, and you will not know it till it is too late for help. Your teachers cannot save you in that day! No, they themselves will cry in vain, "Lord, Lord, open unto us;" but they, too, cry too late. All is lost—and their eyes are open only to see their ruin, and the ruin of their deluded hearers. That awful day will surely come—laugh and scoff as you may—it will overtake unbelievers as a thief.

Verses 40 *and* 41. "Then shall two be in the field; the one shall be taken, and the other left. Two shall be grinding at the mill; the one shall be taken, and the other left."

Luke xvii. 34–36. It is said: "I tell you, in that *night* there shall be two in *one bed;* the one shall be taken, and the other left:—Two shall be in the FIELD; the one shall be taken, and the other left."

Thus it appears it will be *night* in some parts of the earth, and *day* in others. There, a *pious wife*, who has endured the scoffs of a wicked husband, *will be taken*, and *he* will be left; or a pious husband will be taken, and a persecuting wife will be *left:*—there, a pious brother is taken and a wicked sister *left*—or a pious sister is taken and a scoffing brother *left:*—there, a godly parent, whose prayers, counsels, and entreaties have all been disregarded, is taken, and the wicked child *left*—or pious children are taken and ungodly parents *left:*—there, the *little babes*,—for they will all go up in that day,—are taken from their wicked parents' arms, and those parents are *left!*—LEFT!! LEFT!!! *Left* to what? Not to the *next* cars, for the *last* train, that will ever run for glory, has *gone*—GONE—GONE *for ever!!!* *Left* to what?—Left to the *burning day:* "For behold the day cometh that *shall burn as an oven;* and all the *proud*, yea, all that do *wickedly* shall be *stubble:* and the day that cometh shall burn them up, *saith the Lord of hosts*, that it shall leave them neither root nor branch." Yea, "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." See Mal. iv. 1, and Jer. xxv. 33. "Left!" O ye who are sensible that you are not prepared for that burning day, why will you persist in a cold neglect of the call of God? "Prepare to meet thy God." If you persist in sin, remember the mouth of the Lord hath spoken it, Isa. xxxiii. 12: "The people shall be as the burnings of lime; AS THORNS CUT UP SHALL THEY BE BURNED IN THE FIRE."

Verses 42 *to* 44. These verses are an exhortation to duty—to "watch"—to "be ready." Some apply this to "Christ's coming at death." But the Scriptures nowhere speak of Christ coming at death. They speak only of *two* comings of the Lord Jesus: once to seek and save that which was lost, by dying for us and rising again; and, "to them that look for him shall he appear THE SECOND TIME without sin [a sin offering] unto salvation." They teach us to look for no other coming of Christ than this. For this, we are exhorted to watch and *be ready.*

Verses 44 *to* 47. In these verses the happiness of the faithful servant is set forth. He is a "*wise* servant"—understands his Lord's words. [See, Daniel xii. 10: "The wise shall understand." *When?* In "THE TIME OF THE END," verse 9.] He not only understands but imparts knowledge; "gives meat in due season;" warns the people; "hears the word at" God's "mouth, and warns them from" him. "Blessed is that servant, whom his Lord, when he cometh, shall find so doing." He will be gloriously rewarded: "Verily I say unto you, that he shall make him ruler over all his goods."

Verses 48 *and* 49. Here the *evil* servant is described. First: He "says in his heart [dare not at first speak it out], "My Lord DELAYETH his coming."—"Where is the promise of his coming?"—"Can't come yet"—"Must be a gathering of the Jews first"—"Must be a temporal, or spiritual millennium"—"Can't come these thousand years yet." At last he speaks out; he says: "No *scholar* in the world can believe that the world is coming to an end next April. It is utterly *impossible!* IF IT DOES, THE ALMIGHTY HAS TOLD THE GREATEST LIES THAT WERE EVER UTTERED!" [See Dr. Brownlee's sermon, as reported in the New York Herald, November.] What next? "Begin to smite fellow-servants;" call them "fools," "fanatics;" they are preaching "moonshine," "humbug," &c. Then what? "Eat and drink with the drunken." Perhaps not literally. They have too much respect for their characters to do that; but they furnish just such *moral food* as wicked, ungodly men love; and they feed on it themselves. The wicked crowd to hear such ministers, and come away extolling them. A multitude of examples might be given of this; one must suffice: A minister in Massachusetts, by the name of S. B. H——, who had once been a temperance lecturer, was invited to preach against Christ's coming and the end of the world at hand, by some Universalists. After he got through, they were so well pleased, one of them gave him a ten dollar bill; another, after praising the minister, said to him: "I have no money to give, but if you will go to the tavern with me, I will TREAT YOU JUST AS LONG AS YOU CAN DRINK." Thus these evil servants furnish food for wicked, rum-drinking men, and as truly eat and drink with the drunken as though they sipped the intoxicating bowl. You never heard of a sinner awakened by a sermon preached against the doctrine of Christ's coming and the end of the world in 1843. But many who had been aroused from their sinful slumbers by the "terror" of the Lord's coming, have been lulled to sleep again by these evil servants, and will most likely sleep on till the thunders of the last trump will awake them to see that they have "*believed a lie* that they might be damned," because they received "not the truth" that they might be saved, "but had pleasure in unrighteousness," see 2 Thess. ii. 10–12.

Verses 50 *and* 51. These verses contain the doom of those evil servants who furnish food for wicked men, and partake of it themselves. "The Lord of that servant shall come in a day WHEN HE LOOKETH NOT FOR HIM, and in an hour that he is not aware of, and shall cut him asunder, and appoint *him* HIS PORTION with the HYPOCRITES; there shall be weeping and gnashing of teeth."

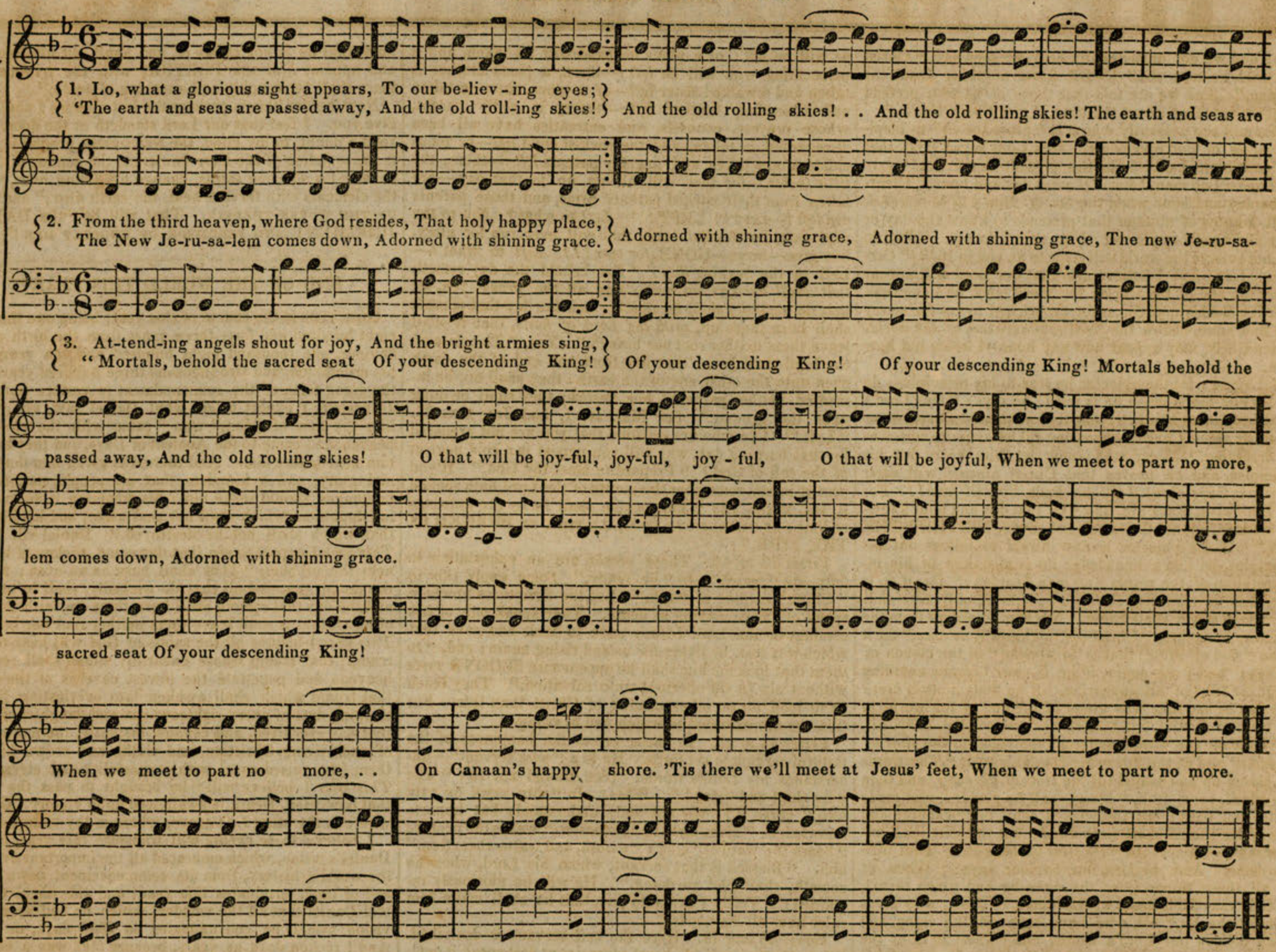
Now, reader, this is perhaps the last address I shall ever give you. I feel that our Lord standeth at the door. Beyond a doubt, in my mind, the NEXT great prophetic event is the sounding of the LAST TRUMPET, the coming of Christ to raise his sleeping saints, change his living ones, "melt the elements with fervent heat, the earth also;" and BURN UP THE WORKS THEREIN. That will be "the DAY OF JUDGMENT AND PERDITION OF UNGODLY MEN!"

END OF THE WORLD THIS YEAR!!

SOME TIME in the course of this year, being one thousand eight hundred and forty-three years from the birth of our Saviour, one thousand eight hundred and ten years from his crucifixion, and two thousand three hundred years from the going forth of the commandment to restore and build Jerusalem, I expect to see what Daniel saw, viz., "One like the Son of Man," who "came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Daniel vii. 13, 14. *This year* I expect to see that day come, spoken of by Malachi the prophet, "That shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." *This year* I believe all the saints of God will hear the last trump; that trump whose unearthly sound shall rend the heavens and penetrate the lowest caverns of the earth; that trump which shall awaken into everlasting life the sleeping dust of every righteous son and daughter of Adam that has ever lived, and change, instantly, the mortal body of each living Christian, and clothe and crown him and them [the raised ones] with immortality and eternal life. *This year* I believe will "be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

I believe these events will transpire *this* year, because Daniel's vision, which embraced all the important events in the world's history, from its commencement down to the end of time, terminates *this* year; and the angel Gabriel told Daniel that all the wonders which he had seen in the vision would be consummated in 2300 days, or years. And I reckon days as years, because *that* was a common method of reckoning prophetic time among the Jews; and, moreover, we find, by pursuing this mode of reckoning, that all the intermediate events which were to transpire between the commencement and termination of Daniel's vision, were fulfilled in precisely the same number of years as Gabriel said there would be days in their accomplishment. The streets of Jerusalem were to be built in troublous times, and to be finished during the first seven weeks of the vision. Well, we find that in just 49 years, the exact number of days that there are in seven weeks, the walls of Jerusalem were completed,—having been commenced by Ezra, and finished by Nehemiah. Then the next portion of the vision mentioned by the angel, to wit, the threescore and two weeks unto Messiah the Prince, were fulfilled in just the number of years that there are days in 62 weeks, at the baptism of our Lord by John, when his Messiahship was distinctly announced by an audible voice from heaven, and by the descent of the Holy Ghost in the bodily shape of a dove, and lighting upon him. But the grand event—that event which the angel informed Daniel was to fix God's everlasting seal to the whole vision, and make it sure beyond the power of man to gainsay—that event, the angel said, it was *determined* should be fulfilled in seventy weeks "from the going forth of the commandment to restore and to build Jerusalem." That event, Daniel was informed, would be the cutting off of the Messiah the Prince. Accordingly, I commence at that event, which, remember, was to *seal the vision and make it sure*, not only in its great whole, but in all its parts and divisions—I begin, I say, at the crucifixion, and reckon back 70 weeks, in which there are just 490 days, and what do I find? I find the identical thing which the angel told Daniel should form the *starting point* of the vision, viz., the decree of Artaxerxes to restore and to build Jerusalem. Here, then, is the *sealing event* of Danel's vision fulfilled, according to the chronology of the Bible, in just 490 years, reckoning a year a day. From this, I think, we are fully authorized to reckon the whole vision by the same rule; and therefore, just as surely as that Christ was crucified 490 years from the going forth of the commandment to build Jerusalem, just so surely will the *whole vision* be fulfilled in 2300 years from the same period. Those 2300 years will expire THIS YEAR, 1843!!—[*Voice of Warning.*]

NEW JERUSALEM.


1. Lo, what a glorious sight appears, To our be-liev-ing eyes;
'The earth and seas are passed away, And the old roll-ing skies! And the old rolling skies! . . And the old rolling skies! The earth and seas are
2. From the third heaven, where God resides, That holy happy place,
The New Je-ru-sa-lem comes down, Adorned with shining grace. Adorned with shining grace, Adorned with shining grace, The new Je-ru-sa-
3. At-tend-ing angels shout for joy, And the bright armies sing,
"Mortals, behold the sacred seat Of your descending King! Of your descending King! Of your descending King! Mortals behold the
passed away, And the old rolling skies! O that will be joy-ful, joy-ful, joy - ful, O that will be joyful, When we meet to part no more,
lem comes down, Adorned with shining grace.
sacred seat Of your descending King!
When we meet to part no more, . . On Canaan's happy shore. 'Tis there we'll meet at Jesus' feet, When we meet to part no more.

4

"The God of glory down to men
Removes his blest abode;
Men are the objects of his love,
And he their gracious God.

5

"His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

6

How bright the vision! O, how long
Shall this glad hour delay!
Fly swifter round ye wheels of time,
And bring the welcome day.

THE TABERNACLE AT BOSTON.

A story is current here that the building of it has been stopped by the city authorities: The following are the facts, as we learn from the Signs of the Times. Those who have circulated the erroneous report will please make such correction as their sense of justice may dictate.

The Advent Brethren in that city have found their place of worship too strait for them. Multitudes who have a desire to hear on this subject, are obliged to go away without being able to gain admittance. The brethren have therefore been obliged to look elsewhere for a place of worship, that would accomodate the thousands who flock to hear. There is no church which is open to them ; for one that is usually rented for such purposes, they offered one hundred dollars per week, so long as they should need it, but were unable to procure it ; and they were unable to obtain any hall or other place that would begin to accomodate them. Under such circumstances they concluded that their duty to their fellow men demanded that they should erect a cheap and suitable place of worship. They have accordingly hired a lot at a reasonable rent, and for the lowest possible amount that it could be obtained, and for the very shortest period of time that the owner would rent it for such a purpose, and are erecting a cheap and commodious Tabernacle which will be nearly the size of the great Tent, being about 115 feet in diameter.

The law of the city forbids the erection of any wooden building within its limits, which covers more than 1500 square feet, unless surrounded by a brick wall. The place where the Tabernacle is being erected, was already surrounded by such a wall on three sides, so that it was necessary only to build a wall 12 feet high on the front side ; within this place they will erect a plain, cheap, and substantial building, that will accomodate a vast audience.

The erection of this Tabernacle furnishes a fine opportunity for scoffers to vent their spleen, and they are exclaiming, "What do these feeble Millerites?" As a specimen, we quote the following from the Daily Mail.

"The great Miller Temple, in Howard street, has progressed as far as finishing the walls, and sticks there.—The slight foundation upon which they are laid, has in several instances given away, and so warped the walls that large cracks are left. These are partly concealed from the public by piling lumber up in front. Hundreds of people visit the place every day, and stand gazing upon the spot as if fixed to it by some spell. Few people will have the temerity to trust themselves in the shell when it is finished."

The above reminds us of the contempt which Tobiah and Sanballat poured upon Nehemiah, and the Jews, when they builded the wall of Jerusalem. Nehemiah iv. 1—3 : "But it came to pass that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren, and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? will they sacrifice ; will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."

Hundreds are almost continually on the ground, looking with perfect wonder at the enterprise, and the press are endeavoring to convince the city, that if a fox run over our brick wall it will tumble down. The public need not, however, be alarmed for any such contingency, as the building will stand independent of the wall, and well fortified, notwithstanding all their insinuations. The work is going rapidly on, and will probably be soon finished.

LAMENTABLE.—Four females, living within a short distance of each other in Somerset, we learn, have within a few weeks become deranged in consequence of the preaching of the Millerites. One is since *dead*—one has been sent to the Insane Asylum at Worcester, and two remain withtheir friends.—*Fall River Argus*.

This story has been very extensively copied. Here is a correction by a paper which has no special sympathy for "Millerism."

ANOTHER FALSE STATEMENT CORRECTED.—There is a story going the rounds in the papers that there are four insane persons in Somerset, Mass. whose insanity has been produced by *Millerism*. I am requested to say by an intelligent gentleman from Somerset, that this story is false in its most essential feature. It is true there are four insane persons in that town, but not one of them ever heard a discourse on Mr. Miller's peculiar views of the world, except to hear them spoken against. They never attended a Second Advent meeting. Slander and falsehood will never refute even a false system. Let us have nothing but the truth on "Millerism," or any other subject.—*Christian Herald*. R.

BOOKS, MAPS, CHARTS, &c.,
In great variety, on all points connected with the Second Advent, for sale at this office. Polyglott Bibles and Brown's or Cruden's Concordance.

THE MIDNIGHT CRY!

Volume II. NEW-YORK, FRIDAY, FEBRUARY 3, 1843. **Numbers 9 & 10.**

"Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

THE MIDNIGHT CRY—WEEKLY.

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THE MIDNIGHT CRY.

THIS PAPER

Is sent, gratis, to the clerk of nearly every Baptist Church in the Union, the name of which is in the Triennial Register. We hope it will be read and compared with the Scripture by ministers and people. It may be had for circulation at $4 per hundred.

BROTHER BERNARD,

Whose letter appears to-day, is well known as the publisher of the revised Version of the Bible. It is only a few weeks since he commenced a thorough examination of the subject. He was " more noble" than some, in that he received the word with all readiness of mind and searched the Scriptures daily, whether these things were so. He speedily saw the light, and gladly embraced it, without waiting to inquire how much reproach *those who love* this present world might heap upon him We trust all who read his letter will follow his example.

CONFERENCE IN N. Y.

After the close of the Conference in Philadelphia, we expect to commence one in New York, of which we shall give more full notice hereafter.

OUR NEXT PAPER

Will contain but 8 pages, unless the Lord shall send us the means of printing a large sheet, without incurring debt. We are very anxious to insert a Review of Prof, Stuart, by Wm. Miller, a brief Reply to Mr. Dowling, and many other important articles.

LECTURES IN NEW YORK.

Brother Geo. Storrs, providence permitting, will lecture at Niblo's Saloon to-morrow (Saturday) at three o'clock and at 7 o'clock, P. M. which will close his labors there.

He will also lecture at the corner of Catharine and Madison streets, on the Sabbath, morning, afternoon and evening, at the usual hours, which will probably end his public labors in New York.

LECTURES IN BROOKLYN.

Brother T. Hyatt will commence a course of lectures next Sabbath morning, at 10 o'clock, at the National Hall, Brooklyn.

Meeting in Jamaica, Vt.

Brother S. C. Chandler, whose labors were so abundantly blessed in this vicinity, has commenced a series of meetings in Jamaica, Vt., with very cheering prospects.

A New Paper in Ohio.

Brother Fitch has issued, at Cleveland, one number of a paper called the " Second Advent of Christ." It is nearly filled with " The Restoration of the kingdom to Israel," a timely antidote to the Judaizing doctrines so prevalent among those who profess to be followers of Him who came to break down the middle wall of parition and make all one in Him.

CHEERING LETTERS.

From the hundreds of letters recently received, we can publish only a few brief extracts. They come to us daily from various quarters, calling for light. Of four letters received yesterday morning, one ordered 26 papers, weekly, in Ontario, Wayne, and Yates counties in this State.

One from Ohio, another from Michigan, and another from Georgia, enclosed money for publications, which we gladly sent The P. M. in Georgia, says:—" I received a copy of the Midnight Cry, lately, but there are so many persons wishing to read it, that I have not had an opportunity of reading it myself."

A brother in Bridgeport, Ct., writes:—

" Brother H. A. Chittenden visited our city the 12th inst., and commenced a course of seven lectures, which resulted in the commencement of a most glorious work of grace. Scores have been induced to look to God for pardon of sins, and have found plenteous redemption in a once crucified Savior, and scores more are saying: ' What shall we do to be saved?' while thousands are rejoicing that the Midnight Cry has been sounded in Bridgeport."

Brother Chittenden himself, writes thus:—

I have been in Bridgeport and Danbury since I left New York The good Lord has revived his work most gloriously in the former place. Probably from 150 to 200 have found the Saviour precious to their souls.

Danbury was a very hard place, but some souls were hopefully converted, and I expect to hear great things from that town soon A story was started of my death *at Danbury while lecturing*, which made considerable of a stir in Bridgeport, New Haven and Hartford, (where it was announced in the Churches with *appropriate remarks*) and in the neighboring towns. It was a complete hoax—made out of whole cloth.

I spoke in this city, [Hartford] last evening, to a crowded house, and am going into the country this evening.

I am often astonished at the apparent success of my labors, a revival always follows, for which bless the Lord.

Brother Stoddard, a Second Advent lecturer, is speaking with great success; the blessing follows truth. But O how few will be ready when the Lord shall come!

From the Disciple.

PREPARE TO MEET THY GOD.

Reader, that meeting is an event you are certainly to experience! And it is soon to occur—how very soon, who can tell? Every step you take carries you towards it. Every pulse bears your spirit on towards its meeting with Him who gave it, and placed it in this life to glorify and enjoy him. Have you done it? Are you doing it? Only your frail breath that is in your nostrils detains you from that meeting with your God, to render the account of your stewardship. Your mortal life, your flesh and blood, is the curtain between you and the visible presence of Him who is a consuming fire to the guilty. That curtain will quickly drop—it may drop to-day—this hour—and your spirit sensibly meet Him who is a spirit. That meeting will be, on your part, ineffable bliss, if you are prepared for it. If unprepared, it will overwhelm you in agonizing remorse and eternal despair. O prepare for it NOW, while yet you may! The golden moments of probation may run out even sooner than the few remaining pulsations of your mortal life. Time itself may end even sooner than your frail breath, in the coming of the Judge of the living and the dead—who will say it will not be this day, this hour. Prepare to meet thy God! Repent—abandon all your sins, fully and forever. Believe on the Lord Jesus Christ, and receive the baptism of the Holy Ghost, unto the full sanctification of soul, body and spirit. Love God with all the heart, and your neighbor as yourself. Break off all fellowship with wickedness, and be ready to every good work. " Be ye holy, for the Lord your God is holy." Without holiness you are unprepared to meet him. Yet you must meet him—and O, how soon! Delay not a moment. Prepare! Prepare! PREPARE!

LETTER OF DAVID BERNARD.

(A BAPTIST MINISTER,)

ON THE SECOND COMING OF JESUS CHRIST.

JAN. 2d, A. D., 1813.

Very Dear Friend,—It is with feelings of deep and overwhelming interest, that I address you on the subject of CHRIST'S SECOND PERSONAL ADVENT FROM HEAVEN. You, doubtless, profess to believe this important truth of Divine Revelation. It is there recorded in plain and explicit terms. But, with the great mass of men, you may have, *until now*, felt, " my Lord delayeth his coming." With them, you may have supposed that God has given us no intimation in his word of the time *when* this event will happen. You may have been kept in ignorance of the truth, by a wrong apprehension of Christ's words—" of that day and hour knoweth no man"—and the *false* opinion that " Prophecies are not to be understood until *after* their accomplishment." If the words of Christ refer to the *end of time*, (which some doubt,) may they not accord with the event being made known to the People of God *previous* to the appearing of our Lord? Or is that day to come upon *them* unawares? There is a prediction in Daniel, xii: 4—9, which many believe refers to this event: the words (perhaps the import of them) were to ' be shut up' (kept secret) and sealed, " until the *time* of the end." Hence, at the *time* of the Saviour's incarnation the *time of the event* was not known—for the " time of the end" had not *then* come. But if the time of the end has now come, or in other words, if we are on the eve of the time when the Lord is to appear—though the " wicked will do wickedly and none of the wicked shall understand," may it not be possible, as Daniel says, that the " wise shall understand?" (Dan. 12: 10.) And does not the Apostle say, " but ye, brethren, are not in darkness, that that day should overtake you as a thief?" Is it not possible, that there is a mistake concerning the time not being known? The wisest of *uninspired* men have erred on other subjects. May it not be possible that they have been in error on this subject also? And is it not strange, that those very persons, however wise, who contend that " we can know nothing about the time " and that " prophecies are not to be understood until after their accomplishment," are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say, that the prophecies predict, a time of universal peace and prosperity in the church and in the world. How do they know this, if the prophecies are not to be understood until after their fulfilment? They say, moreover, that this universal peace and prosperity will continue for *one thousand years*, and that then there will be a declension by the influence of Satan, who will be " loosed out of his prison and go out to deceive the nations, (see Rev. 20 ch.) and that then will the end come. Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult, I think, to know the time. But is it certain that the Bible teaches this doctrine? Most of the ancient Fathers did not believe it. Martin Luther did not. He believed that the end would come *before* 1846. Dr. Gill did not believe it—nor did Cotton Mather. They thought that the end of all things was at hand! The scriptures, which, it is believed, inculcate the doctrine of a temporal millennium .I have carefully examined, and there is no evidence at all satisfactory to my mind, that they will admit of such an interpretation. It is true that the heathen are to be given to Christ for an inheritance, but the same scripture informs us that he will break them to pieces with a rod (sceptre) of iron—will dash them in pieces like a potter's vessel, (Ps. 2 : 8, 9.) It is also true that the Gospel was to have been preached in all the world for a testimony to all nations before the end should come," (Matt. 24 : 14.) But has not this been done already? Was it not "preached every where" to "every creature under heaven?" So says the Bible. That scripture had its literal accomplishment before the destruction of Jerusalem. And it has had a second accomplishment, (if that were necessary,) since that event; for it has been preached in the four quarters of the globe, for a witness to all nations, of the mercy and grace of God.

The angel who was seen flying in the midst of heaven, having the everlasting gospel to preach to them who dwell on the earth, to "every nation and tribe and tongue and people"—cried "fear God and give glory to him, for the *hour of his judgment is come.*" Is there not reason to believe that this angel is now fulfilling his commission? If so, the judgment is near!

The Bible says, "the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he will reign forever and ever." But this is after the sounding of the seventh trumpet, (which is the last,) at which time "the nations are enraged, and the wrath of God is come, and the time of the dead that they should be judged, and that God should reward his servants, the prophets, and the saints, and those who fear him, both small and great, and should destroy those who destroy the earth."—(Rev. 11 : 15—18.)

There are other scriptures frequently adduced, like Is. ch. 25, to prove a temporal millennium. But it seems to me the language is *too strong*, and the blessings predicted *too full* and *perfect* for a temporal reign of Christ: for, while the prophet says, that God will make "unto all people a feast of fat things, and will destroy the vail that is cast over all nations"—he declares that he will SWALLOW UP DEATH IN VICTORY—will *wipe away the tears from all faces*, and will *take away the rebuke of his people from all the earth*," And at *this time* the *sun will be confounded* and the *moon ashamed* when the *Lord dwelleth in Mount Zion before* his ANCIENTS gloriously," (See Is. ch 24.) Will not such language apply with more propriety to a *celestial* than to a temporal reign of the Messiah?

There are many who still cherish the idea that the Jews are to be restored to their national land; and others, that they will be converted. But I cannot entertain, for a moment, the faith,' that God will restore Judaism, which he has long since abolished—nor that the Jews, as a nation, are to be converted. "All *Israel* will be saved." "The Deliverer will turn away ungodliness from Jacob." But Israel has not obtained that which they have sought—but the *election* has obtained it, and the rest are blinded." "He is a Jew who is one *inwardly* and circumscision is of the *heart*." "If we are Christ's, *then* we are Abraham's seed and heirs according to the promise."

The limits of this letter will not permit a *full* and *through* investigation of the whole subject. But I wish to say enough to induce you to examine it for yourself. If God has given us any intimations concerning the *time* of the world's destruction, it is very important that we should understand them. He informed Noah, 120 years before the flood, *when* he would destroy the world. Our Lord informed his disciples of the approaching destruction which awaited Jerusalem—of the signs which should precede it, and that the event should not extend beyond that generation. And it is not contrary to reason, nor the character of God's general govern ment, nor revelation itself, for him to inform us *when* he will destroy the world by a deluge of fire. The only question is, has he done it? Let us examine the subject *candidly*, *carefully*, and *prayerfully*, and then judge.

Please to read carefully the entire book of Daniel. You will learn that the 'great image' of Nebuchadnezzar's vision, as interpreted by Daniel, represents the four great monarchies which succeeded each other—which exercised universal empire, and are the Babylonian—the 'Medo-Persian'—the Grecian and the Roman: That the vision of Daniel in the 7th ch., represents the same as that of Nebuchadnezzar: And that the one in the 8th ch., is nearly analogous to the other—with the exception, that in the *last*, the Babylonian kingdom is not represented.

I wish you to observe, that the 'great image,' representing the four great monarchies, was dashed all to pieces by a stone, cut out without hands, which stone, (the kingdom of God,) "filled the whole earth."

And that the "little horn" (Dan. 7 : 8—11,) was succeeded by the coming of the "ANCIENT OF DAYS"—the slaying, destruction and *burning of the Beast.*

And also, that that same "horn (7 : 21, 22,) "made war with the saints and prevailed against them until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

How strikingly does all this accord with the account given by Paul, (2 Thess. ch. 2, of the "man of sin" and his destruction by the coming of Christ!

In each and every instance, where the Roman power is spoken of, it is represented as being destroyed by the coming of the Lord!

The "Man of Sin"—the "Papal power," then is to continue until the "end of the world." How little does this accord with the doctrine of a "Temporal Millennium!"

It seems that Daniel had a strong desire to know something which had not been told him, concerning the vision. What was this? Every thing had been explained, except the *time* when the 2300 days commenced. It was on *this* point, then, he desired information. To instruct him, Gabriel was commissioned: "Understand the matter," said he, "and consider the vision." What matter? What vision? Certainly, the one which had already been the subject of his thoughts and desires. What follows, (Daniel 9 : 24–27,) *is not a vision*, but an explanation of the one already seen. In making all this plain, Gabriel gives him additional information, by which, also, the certainty of the vision and its *end* can be demonstrated.

"Seventy weeks are determined, (cut off, it should be rendered, for the Hebrew will not only justify it, but requires it—so say some of our best Hebrew scholars,) on thy people," &c.—The seventy weeks are 490 days. "Days," in Daniel's prophecies, says Newton, "are put for years." These 490 years, then, are *cut off* from the 2300 years. And as these 490 years are a part of the 2300, being cut off from them, and commenced at the time of the Decree of Artaxerxes, King of Persia, to restore Jesusalem. (see Ezra,) which was 457 years before the birth of Christ—the 2300 years commenced at *that time*, (457 B. C. or 490 years before the death of Christ,) which will bring us down to 1843.

In the year 1843, then the "*Sanctuary will be cleansed.*" But what sanctuary is this, that is to be cleansed in 1843? A sanctuary is a *place* of worship. Under the Jewish dispensation, the Tabernacle, the Temple, and Jerusalem itself, were places of worship. Under the Christian dispensation, the place of worship is not restricted to any particular place—the world itself is the sanctuary of the Lord. And this is evident from Ex. 15 : 17. Hence the earth is to be purified. "The elements will melt with fervent heat," and "we," according to his promise "look for a new heaven and a new earth, wherein dwelleth righteousness." (See 2 Peter, ch. 4.)

The other numbers in Daniel seem to correspond with the above. The "time, times and dividing of time," in Dan. 7 : 25, and the "time, times and a half," in Dan. 12 : 7, doubtless refer to the same *period* spoken of in Rev. 11 : 2, 3. This is 1,260 years—the reign of Antichrist. In other words, the *time of the Papal supremacy* commenced in 538, and ended in 1798, when the sceptre of the Pope was broken—he being taken captive and imprisoned by the French.

The 1290 days in Dan. 12 : 11, may commence in 508, when *Pagan* Rome ended, by the conversion of the 10 Pagan Kings, and the commencement of the first Papal war.

The Pagan Rites were then abolished, and the "abomination that maketh desolate," or the Papal power, began with a strong hand to persecute the saints. The 1290 days end in 1798. "Blessed is he that waiteth and cometh to the 1335 days," (Dan 12 : 12) This period very naturally commences in 508, as no other time is given—and ends in 1843.

At this time, (at the end of the days, 1843,) Daniel is to "stand in his lot," (Dan 12 : 13.)

Now if we are not to expect a Temporal Millennium before the coming of Christ, and the four great kingdoms with their descendants are to be dashed to pieces and pass away, so that there will be found no place for them—and the stone, which is the kingdom of God, is to fill the whole earth, and to stand forever—and the termination of this vision is to be in 1843, is there not reason to expect immediately the coming of the Lord? The *time* of the cleansing of the Sanctuary—the *time* when Daniel will stand in his lot, seem to be the *same*, and all those are made blessed, who wait for, and attain it. What can all this mean but the end of the world—the resurrection of the dead—the coming of the Lord?

But the "wicked will do wickedly, and none of the wicked shall understand—but the wise shall understand." "Behold, the Bridegroom cometh! go ye out to meet Him!"

And now, my dear friend, are *you* and *I* ready for this event? We have heard of it from the pulpit—we have read of it in the Bible, and perhaps with some interest. But has not the feeling always been—'*it is far distant?*" Owing to this sentiment, has not the impression been slight and transient as the morning cloud? But now, if the "coming of the Lord draweth nigh"—if in a *few days*—a *few weeks at the longest*—the end of all things will come, what an impression ought *such truth* to produce on the mind! God is to leave the mercy seat—Jesus to close the intercession—the Holy Spirit to be withdrawn—the Gospel proclaimed no more—prevailing prayer no more to be offered—the day of mercy and time of salvation to end, and the *eternal destinies* of *all men*, both *saint* and *sinner, fixed*, and made known to an assembled universe!

O! my dear friend, this subject deeply affects my heart. Though a professor of religion, I cannot contemplate the probability of this event being so very near, without the deepest anxiety *on my own account!* I have a hope in the mercy of God, in Christ Jesus. And this is all my hope of being able to stand in that day. "I am not mad." But I think of this subject every moment—I cannot banish it from my mind—it is written as with a *pen of iron on my soul.* I have come solemnly to the determination, by the grace of God, to be ready, and to do all I can to induce others to prepare to meet the approaching God!! If the time should pass, and the sequel prove I am mistaken, I shall not be sorry for the *trial* nor *for the preparation.* For whether the last trumpet shall sound this year or the next—time with me and with all men will soon close! But should my expectations be realized—should the Lord indeed come, no language will be able to express my joy!!

And now, my dear friend, will *you* not give heed to this warning? The time is short, to make up your mind and prepare for such events as the BURNING OF THE WORLD—the JUDGMENT OF ALL MEN—and the RETRIBUTIONS OF ETERNITY!!!

DAVID BERNARD.

P. S. If we have made no mistake in our exposition of the Prophecies of Daniel, the Lord will come in 1843. Should there be a mistake—which is possible—still I believe, from *the other* prophecies, that the *end of all things is at hand.* I SHALL LOOK FOR HIM TILL HE COMES!!!

SIGNS.

Every word of God is true, and not one jot or tittle, (that is, not one letter or point) of his word shall fail.—The signs of the last days must all be fulfilled; yet, in the midst of their fulfilment, in the same "last days," scoffers will say, "Where is the promise of his coming?" "All things continue as they were." In view of this prediction, the attempt of philosophers to explain away the signs of these times, should excite no surprise. They do not know that they are themselves fulfilling the predicted signs of the last days, and making them complete. In our paper of Dec. 23d, we devoted a page to descriptions of those showers of "shooting stars," as they are called, which have appeared during the present generation, but of which there is no record earlier than 1779.

Those who wish to read further on the subject will be interested in the following extracts from Litch's Expositions, and from Jones' Letters.

From Litch's Prophetic Expositions.

Luke 21: 25.—"*There shall be signs in the sun, and in the moon.*" What these signs are, we learn from other parts of the Bible. Matthew, in referring to the same signs, says, "the sun shall be darkened, and the moon shall not give her light." Joel 2: 31, that "the sun shall de darkened and the moon shall be turned to blood, before the great and terrible day of the Lord come."

Has the sun been darkened in these days, as predicted by Joel and the Saviour? It has: and that within the memory of many now living. I refer to the dark day of A. D. 1780, May 19th. That was a day of supernatural darkness. It was not an eclipse of the sun, for the moon was nearly at the full. It was not owing to a thickness in the atmosphere, for the stars were seen. The darkness began about 9 o'clock, A. M., and continued through the day, and also into, if not through the night. Such was the darkness, that work was suspended in the field and shop, beasts and fowls retired to their rest, and houses were illuminated at dinner time. Such a day of darkness has never been known, so far as I can learn from history, (and I have searched for it most diligently,) since the crucifixion of our Saviour. There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement.

"*And in the moon.*" At the time of the dark day, May 19, 1780, there was a full moon. or nearly so, [the moon fulled the 18th] yet the night was as dark as "*Egyptian darkness.*" "*The moon* (did) *not give her light.*"

The following extract from Gage's History of the town of Rowley, Mass., on "*the dark day*" of May, 1780, will set this point in a clear light.

DARK DAY OF MAY NINETEENTH, 1780.—Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, in some speculations upon the cause of the darkness, forwarded to "*The Historical Society*," in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "The darkness of the following evening was probably as gross as has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

"*The moon to blood*" The following extract of a letter from Mr. Beadle, at Aleppo, and published in the Missionary Herald of June, 1842, page 234, will illustrate this point. It is an account of an earthquake at that place in 1822. He says, "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

The following description of the fore-mentioned earthquake is from the same writer:

"About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment are beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and wo from which the mind turns instinctively away.

"The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies, and fly amid

——'ten thousands deaths on every side.'"

"*And in the stars.*" The sign in the stars is, that "the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind." Rev. 6: 13, and Matt. 24: 29 Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimer, in Germany, is 10,800 miles; and from the same place to Herrenhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude, I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th and 13th of November seem to be their anniversary. But, it is objected, meteors are not "*stars.*" I would ask the objector, then, what it was which went before the wise men and guided them to the place of the Saviour's birth? Was it a fixed star? Can one of these fiery orbs fall on the earth, and not destroy it? Certainly not. Then they must be meteors.

But admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

Recapitulation. 1. The sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country. It being cloudy in the north and clear in the south of New England.

2. That the moon, although it fulled the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

Observe:—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord: some in each time believing it had come; others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during the showers of meteors. To the people, generally, at the time they were witnessed, they were a sign. If they do not fulfil the prophecy, it cannot be fulfilled. For if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but would rather produce infidelity by the commonness of the phenomena. I must therefore, believe the signs to have already appeared.

From Jones' Letters.

"FEARFUL SIGHTS," "GREAT SIGNS," &c.

Mr. Editor,—It is known to those who have heard most of the falling stars of 1833, that Professor Olmsted of Yale College, has written the most concerning them, and has been probably the greatest observer of that phenomenon of all who have noticed them. A single communication of his, in the *American Journal of Science*, vol. 17, on this subject, occupies nearly a hundred 8 vo. pages, treating it however as a matter of scientific, rather than of religious improvement, while, so far as I have learnt, he has given no sanction to the sentiment of these articles, that the phenomenon was a fulfilment of foretold "wonders," "sights," and "signs" of the judgment at hand. Yet the great attention he has given to this question, and the station he fills as a philosopher, astronomer and meteorologist, attach to his observations and opinions concerning it, a very special importance. Without room to quote largely from his writings, as might otherwise be desirable, I now give a few extracts therefrom, prepared to my hand, and copied from the Signs of the Times, Boston, of Nov. 30th, 1842.

Extracts from Professor Olmsted's Writings, of the falling Stars.

"The *extent* of the shower of 1833, was such *as to cover no inconsiderable part of the* EARTH'S SURFACE, from the middle of the Atlantic on the East, to the Pacific on the West; and from the Northern coast of South America, to undefined regions among the British possessions on the North, the exhibition of shooting stars was not only visible, but every where presented nearly one and the same appearance."(1)

"The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about 4 o'clock, from which time they gradually declined, but were visible till lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

"A similar phenomenon was witnessed on the 12th of November, 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which time the exhibitions have been too little remarkable to be worthy of particular notice.

"I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *region of space*, and reveal to us the existence of worlds of a nebulous or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypotheses, but are necessary inferences from certain facts.

"The *present generation* may consider itself privileged in having witnessed *grander displays of fiery meteors*, than are to be found recorded on the pages of history." "In displays of the *Aurora Borealis*, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1827, to the present time, are by no means of constant occurrence."

"Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the GREATEST DISPLAY *of celestial fireworks that has ever been seen since the creation of the world*, or at least within the annals covered by the pages of history.(2)

"This is no longer to be regarded as a terrestial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from OTHER WORLDS, *or from the planetary voids*.'

"Subsequent enquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion, that it was wholly independent of the earth." (3)

NOTES BY H. JONES.

(1) From my own researches and enquiries, I am satisfied that this testimony is correct in regard to the vast extent of territory, over which those wonders were exhibited. The witnesses of the phenomenon, therefore, are too numerous and two well agreed as to the "fearful" appearance of the sight to admit of its ever being regarded as unworthy of a place in the fulfilling of prophetic "wonder in the heavens," &c.

(2) No doubt, as the Professor observes, "The *present* generation," has "witnessed *grander displays* of *fiery meteors*" and "the GREATEST DISPLAY of celestial fire works," ever seen by mortals; because, occasionally they have seemingly brought before our very eyes, the fiery appearance of the last day, "when the heavens being on fire, shall be dissolved," "and the stars of heaven fall unto the earth," &c. Therefore, above all who have gone before, it becomes us to tremble at such fulfilled words of the Lord, and prepare without delay for his soon coming in "flaming fire," &c.

(3) Though it does not seem logical to suppose, as Professor O. does, that the falling stars are "visitants from OTHER WORLDS," we may suppose with him that their "source" "was far beyond the atmosphere," "and wholly independent of the earth." Then should not frail men, who "are but of yesterday and know nothing," cease their attempts to give a philosophical or second cause for that astonishing, very alarming and foretold wonder of 1833! But when the Almighty is thus speaking as with a voice of thunder and terrible alarm, not only by his word long ago given, but by its present striking fulfilment, in showing his coming to judgment at hand; does it not now specially become us all to "Be still and know that" he is "God," and that he "will" soon "be exalted in the earth," the "new earth," in the establishment of his everlasting kingdom!

A NEW YEAR'S ADDRESS

TO SECOND ADVENT BELIEVERS, FOR 1843.

BY WILLIAM MILLER.

DEAR BRETHREN:—This year, according to our faith, is the last year that Satan will reign in our earth. Jesus Christ will come, and bruise his head. The kingdoms of the earth will be dashed to pieces, which is the same thing. And he whose right it is to reign, will take the kingdom and possess it forever and ever.

And the God of peace shall "tread Satan under your feet shortly." Therefore we have but a little time more to do as our good brother Paul was commanded, Acts xxvi, 18, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Let us then put forth our best energies in this cause, let every one of us try by persuasion, by the help and grace of God, to get one at least of our friends to come to Christ, in this last year of redemption, and if we succeed, what an army of regenerated souls may we not hail in the new heavens and new earth. I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies, we must not suffer ourselves to be drawn from this work. Yes, the glorious work of salvation, will, within a few short months, be finished forever. Then I need not exhort you more on this point—you yourselves know the value of this great salvation.

And another thing it is well for us to remember.

The world will watch for our halting. They cannot think we believe what we speak, for they count our faith a strange faith, and now beware and not give them any advantage of ground over us. They will perhaps look for the halting and falling away of many. But I hope none who are looking for the glorious appearing, will let their faith waver. Keep cool, let patience have its perfect work, that after ye have done the will of God, ye may receive the promises. This year will try our faith, we must be tried, purified and made white, and if there should be any among us, who do not in heart believe, they will go out from us: but I am persuaded there cannot be many, for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly minded, so far from the cold professor, the bigot and hypocrite, that none of them will, or can believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world.

I am therefore persuaded better things of you, brethren, although I thus speak. I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering coals of wild fire among you; for if he cannot drive you into unbelief and doubt, he will then try his wild fire of fanaticism and speculation, to get us off from the word of God. Be watchful and sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.

Think not, my brethren, that I stand in doubt of your perseverance. I know your faith, your love, and hope, to be rooted and grounded on the word of the Almighty. You are not dependant on the wisdom or commandments of men; many, if not all of you have examined for yourselves, you have studied and found true, what at first was only reported unto you. You have found the Bible much more precious than you had before conceived—its doctrine to be congenial with the holy and just character of God—its precepts to be wise, benevolent and kind—its prophecies to be clear, and lucid, carrying conviction strong of the truth and inspiration of the Scriptures, a harmony of manner, and matter, from Genesis to Revelation. In one word, you have found a new Bible, and I hope and believe you have read it with new delight. I fear not that you can ever be satisfied with the views of our opponents. The manner of explaining Scripture, which they adopt, is too carnal to satisfy the devoted child of God.

Then let me advise a continual searching for the truth, both for faith and practice, and wherever we have wandered from the word of God, let us come back to the primitive simplicity of the gospel once delivered to the saints. Thus we shall be found ready at his coming to give an account of our stewardship, and hear our blessed Master say, "Well done thou good and faithful servant, enter thou into the joy of thy Lord." Every truth we get from the blessed book prepares us better for his coming and kingdom. Every error prevents us, in part, from being ready.

Let us then stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year, the fulness of time will come, the shout of victory will be heard in heaven, the triumphant return of our great Captain may be expected; the new song will commence before the throne; eternity begin its revolution, and time shall be no more. This year, oh blessed year! the captives will be released; the prison doors will be opened, death will have no more dominion over us, and life, eternal life, be our everlasting reward.

This year, a glorious year!! The trump of Jubilee will be blown, the exiled children will return, the pilgrims reach their home, from earth and heaven the scattered remnant come, and meet in middle air;—the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred, tongue and people, will meet to part no more. This year, the long looked for year of years, the best, it is come.—I shall hope to meet you all, through faith in God, and the blood of the Lamb.—Until then, farewell. May God bless you, and sustain you in the faith.

May you be patient in all tribulation and endure unto the end. May you this year be crowned with immortality and glory.

And finally, my brethren, "I pray God, your whole soul, and spirit, and body be preserved blameless unto the coming of the Lord Jesus Christ." W. M.

Low Hampton, Jan. 1, 1843.

LECTURE AT BROADWAY TABERNACLE.

Last Sabbath evening, Mr. Andrews, Pastor of the Congregational Church in the Broadway Tabernacle, gave a discourse on the Second Advent. That spacious building was densely thronged. To say the least, his discourse was *lucid*, *convincing*, and *solemn*.

He took his text from the 20th of Rev., and went on to prove the doctrine of a thousand years of glorious triumph to the church, when Christ should descend and crush the kingdoms of this earth, as a "potter's vessel," and live and reign with his people in this glorified state. He then presented a multitude of ancient and modern writers, from the apostles down to Sir Isaac Newton, Dr. Gill, Fletcher, etc., to show that this doctrine was both old and new, that it was not disputed in the church till the third century—that it was ever a kind of anchor, when in persecution, that Christ should again come as a Judge, and put his enemies under his feet, and that the disciples were exhorted "to comfort one another with these words."

Few could have passed away, without being *instructed* if not *convicted*, of the truth, that Christ is marshalling his host for the great battle of the Lord God Almighty, and "who shall be able to stand!"

Who can abide the day of his coming?

It is too late in the day for the church to be spinning her spider-web net of a spiritual millennium, introduced by Sabbath-schools, Bible-classes, tracts, and the multiplication of splendid churches: for while they are "busied here and there," the portals of the sky may open upon them, and manifest to their astonished eyes, the King in all his power and glory.

The above was written two weeks ago. Last Sabbath, Mr. Andrews lectured again, on the Scriptural argument, and showed conclusively that Christ's coming will be personal, introducing the *perfect millennium* on the new earth. He agrees with Dr. Chalmers, whose eloquent sermon on this subject, we published last week.

The Tabernacle, which holds about 4000 persons, was crowded, and multitudes were going away long before the lecture commenced, for want of room. He continues the subject two weeks from next Sabbath evening.

REMARKS ON DANIEL'S VISIONS.

In the Lord's teaching, he gives precept upon precept, line upon line, here a little and there a little. Thus to Daniel, he repeated truth under different symbols, all harmonizing, but some of them enlarging on one point, and some on another.

Christ refers to a thing foretold by "Daniel THE PROPHET," as yet to come when he spoke, and says: "Whoso readeth let him *understand*." To these sure words of prophecy we "do well that we take heed, as unto a LIGHT, shining in a dark place."

When the mighty Nebuchadnezzar "was troubled with dreams," and sought the meaning, "then was the secret made known to Daniel in a night vision." Nebuchadnezzar, as king of Babylon, was the head of "fine gold." In Isaiah 14: 4, Babylon is called "the golden city." Its wealth was immense. Its power reached "wherever the children of men dwelt." After the head of gold arises "ANOTHER KINGDOM." That was the Medo-Persian kingdom, for when "Belshazzar the king" was "weighed in the balance and found wanting," "his kingdom was given to the Medes and Persians." Grecia was the third kingdom which "bare rule over all the earth;" for the Bible and common history show that Persia was subdued by Grecia. Then come the iron legs, which "BREAK IN PIECES AND BRUISE." Matthew Henry says: "The Roman kingdom was strong as iron; witness the prevalency of that kingdom against all that contended with it for many ages. It broke in pieces the Grecian empire." Toward the latter end of it, it grew very weak, and branched into ten kingdoms, which were at the toes of these feet. Some of them were weak as clay—others strong as iron." Nebuchadnezzar saw this image, till a stone cut out without hands, smote the image upon the feet that were of iron and clay, and brake them to pieces; then all those solid metals became like chaff, and the wind carried them away, and the stone that smote the image became a great mountain, and filled the whole earth. This represents the fact, that when the Roman empire has been divided into ten kingdoms, "the God of heaven shall set up a kingdom which shall break in pieces and consume all these kingdoms, and IT shall stand FOREVER."

Here we have the DESTRUCTION of all earthly kingdoms to be *followed* immediately by the setting up of Christ's everlasting kingdom, that kingdom of which the rich in faith are now "*heirs*," and which they will "INHERIT" when Christ shall come in the clouds of heaven. See Matt. 25: 34.

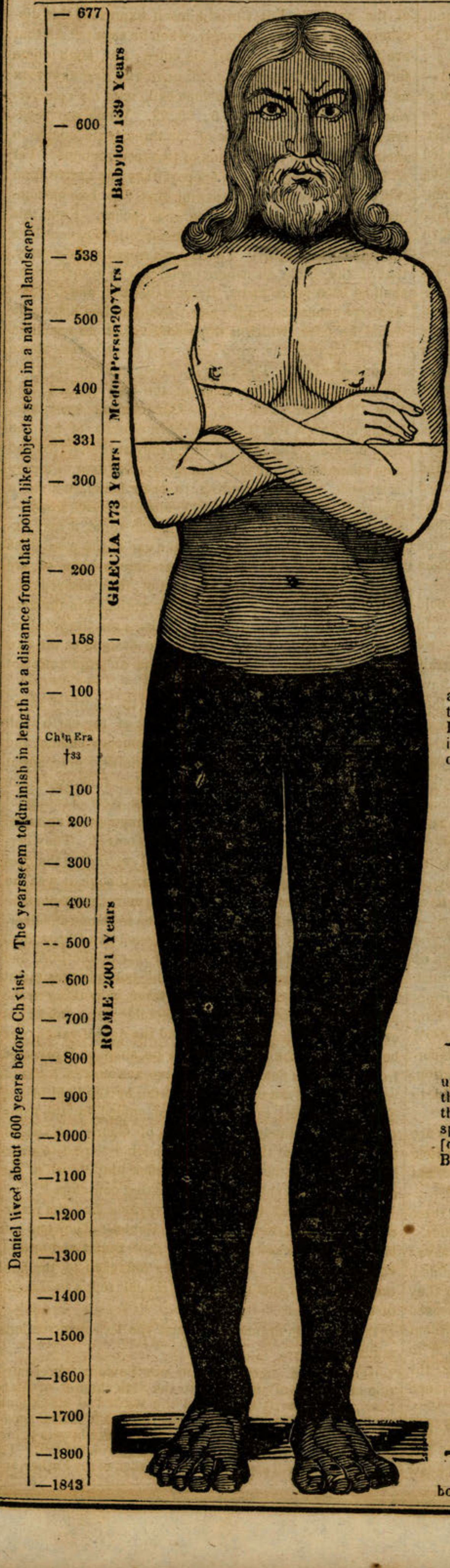
Forty-eight years afterwards Daniel saw the same kingdoms, which, to the earthly-minded king appeared as an image "whose brightness was excellent." To him they appeared as four beasts; three of them were among the most ferocious which God ever created, and the fourth more terrible still. These powers prevail *till* "the judgment is set," with wondrous pomp, "and the books are opened." Then it is that the fourth "beast is slain and his body destroyed and given to the burning flame." Concerning the rest of the beasts, we learn that their lives were prolonged when their dominion was taken away. The nations which composed the first three empires continued to exist though the *dominion* passed from one to the other till Rome "devoured the whole earth." Rome will rule, either as a consolidated empire, or in its ten divisions, or by its papal power, till, at the judgment, its life and its dominion cease together. Three expressive phrases describe its end. It is slain, its body destroyed, being consumed by the burning flame.

Passing into the 8th chapter we find Babylon left out, for the best of reasons, but Medo-Persia, Greece and Rome retained, and the angel who explains the vision says: "I will make thee know what shall be in the LAST END of the indignation;" and, "At the time of the end shall be the vision," and, "At the TIME APPOINTED shall THE END be." See Clue to the Time, for a further elucidation of this subject.

Read Daniel II, VII and VIII. "Whoso readeth, let him *UNDERSTAND*.'

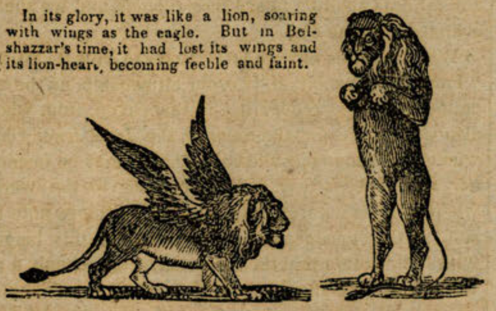
DANIEL'S VISIONS,

"NOTED IN THE SCRIPTURES OF TRUTH," "FOR OUR LEARNING."



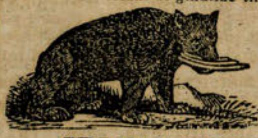
BABYLONIAN EMPIRE, B. C, 677.

In its glory, it was like a lion, soaring with wings as the eagle. But in Belshazzar's time, it had lost its wings and its lion-heart, becoming feeble and faint.



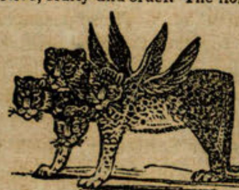
MEDO-PERSIAN EMPIRE. B. C. 538.

The two arms meeting in one breast.—the bear raising up one side, or dominion,—and the ram with two horns. are all appropriate emblems of Medo-Persia. "The Syrian bear, in strength and ferocity scarcely yields to the lion," says Paxton. Ancient historians stigmatize the Medes and Persians as the greatest robbers and spoilers that ever oppressed the nations." The bear represents the nature of the monarchy, but the ram with two horns was its well-known national emblem.



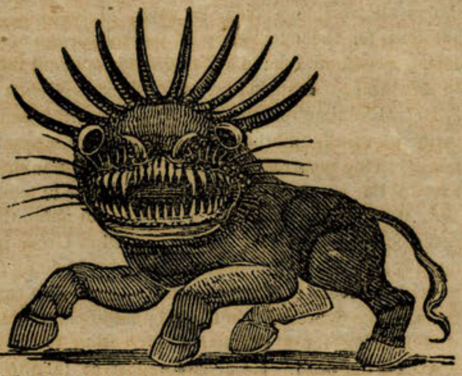
GRECIAN EMPIRE, B. C. 331.

This was founded by Alexander. It was like the leopard, active, crafty and cruel. The lion had 2 wings, but the leopard had 4,—Grecia being more rapid in its conquests than Babylon. But the goat was the known emblem of Greece. It came against the ram with incredible swiftness, making up in speed what it lacked in size. Alexander conquered Persia with a very small army.



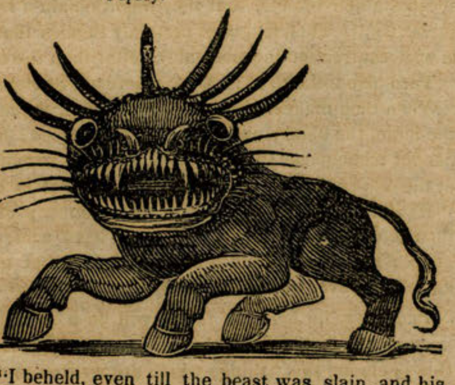
ROMAN EMPIRE, B. C. 158.

"Behold, a fourth beast, dreadful and terrible, and strong exceedingly, which was diverse from all the others, exceeding dreadful, whose teeth were of IRON, and his nails of brass; it devoured, and brake in pieces, and STAMPED the residue with the feet of it It had ten horns."



"I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots:—that horn had eyes, and a mouth that spake very great things, whose look was more stout [or who was more mighty, as Luther's German Bible reads] than his fellows."

Papacy.

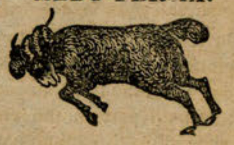


"I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame."

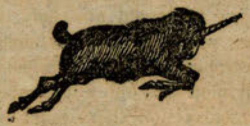
Daniel saw the vision of the ram, he-goat, and exceeding great horn, two years after he saw the representations of the four beasts. According to Lightfoot, Townsend, and other eminent chronologers, it was *after* the fall of Babylon; hence he was "in Shushan," the capital of Persia. Babylon being then a subject of history, had no place in this prophecy.

"Behold, a ram which had two horns, and the two horns were high, but the higher came up last." The ram which came from the east, with its two horns, was Media and Persia; and the rough goat which darted upon him from the west, was Grecia:—so said the angel. The Grecian empire was at first united, as is represented by the single horn of the goat. It was afterwards divided into four parts, represented by the four horns, of which the angel said—"Four KINGDOMS shall stand up out of the nation." Here we are taught, in the plainest manner, that a horn in this vision means a kingdom.

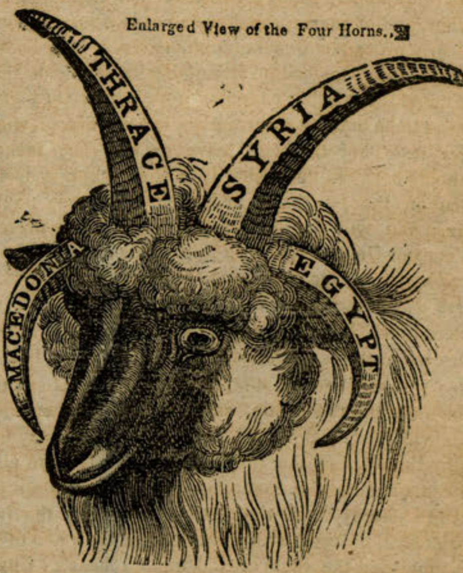
MEDO-PERSIA.



GRECIA.



Enlarged View of the Four Horns.



That the power which is described next after these is Rome, is evident from these and many other reasons.

1. It rises "In the latter part of their kingdom,"—that is, of the four kingdoms. *So did Rome*, as far as its place in the prophecy is concerned. Its connection with the Jews commenced 158 years before Christ.

2. It was "of fierce countenance." *So was Rome.*—See Deut. 28: 49, 50.

3. It was "little" at first. *So was Rome.*

4. It waxed "exceeding great," towards the east and towards the south." *So did Rome.*

"From this horn increasing towards the *south* and *east*, particularly Sir Isaac Newton sagaciously infers, that it arose in the north-west corner of the Goat's dominion, i. e. in Italy,—which points directly to the Romans."

4. It cast down some of the host and of the stars to the ground. *So did Rome*;—persecuting Christians, Apostles and ministers of Jesus, as no other power ever did.

6. "He magnified himself even to the Prince of the host." *So did Rome*, when the Pope became the "head of all the churches." But the margin reads more properly, "He magnified himself AGAINST the PRINCE of the host," and in the interpretation the angel says: "He shall stand up against the PRINCE of princes." *Thus did Rome*, when both Herod and Pontius Pilate conspired against the holy Jesus.

7. "He shall destroy wonderfully, and shall destroy the mighty and holy people." *Thus did Rome.*

8. "He shall be broken without hand." *So will Rome.* (See ch. 2.) "Broken by the stone cut out *without hands*."

9. Rome was the *only* power which could be referred to, for it was the only "EXCEEDING GREAT" power which succeeded the four kingdoms, and fulfilled all parts of the description. *Finally.* As Medo-Persia and Grecia succeed each other in this vision, just as they had been seen *twice before*, it is absurd to suppose that the power which follows them in this vision is a *different* power from the one which *twice before* had been seen *succeeding them.*

THE TWO RESURRECTIONS.

The Congregational Journal, the organ of that denomination in New Hampshire, contains a sermon or essay, in opposition to our views, "Written in compliance with an appointment of the Deerfield Association, and read before the same at their meeting at Deerfield, Nov. 8, 1842, by Rev. NATHANIEL WELLS :—Published in the Journal at the request of the Association" It is not calculated to shake the faith of those who understand the subject, but it may excite prejudice in those who do not.

The chief argument is founded on the belief that there is to be but one resurrection. The reader will take notice that they derive this belief from *prophecy*, which they profess, *on this point*, to *understand*. Here, then, is an important principle, assumed at the outset : viz. *Unfulfilled Prophecy may be understood.* The article which we shall consider as the production of an association, and not of an individual, commences thus :

> "Vain would be the attempt to follow Mr. Miller through all his hypotheses, assumptions, and strange combinations of very important truths with his own *groundless conjectures*."

On the subject of the two resurrections they proceed to quote from Mr. Miller's lecture on Rev. 20 : 6. They do not name the text, however : "Blessed and holy is he that hath part in the FIRST RESURRECTION, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." If there is a FIRST resurrection, there must be another, and of course, the doctrine of two resurrections is clearly proved by this one text, unless it can be explained away. Instead of attempting this difficult task, they quote three other passages from which they *infer* there is to be but one resurrection, but not one of which *proves* it. They therefore leave us the easy task of balancing between the authority of God's express declarations on the one hand, and their inferences on the other. We will therefore leave them for the present, and consult God's word, with this question in our minds : *Do other parts of the Bible teach that the righteous and the wicked will be raised at different times?* We beg our readers to let GOD answer this question, and not intrude their own answers before reverently listening to His.

See 1 Thessalonians, 4 : 14, "For if we believe that Jesus died and rose again, so them also that SLEEP IN JESUS will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of our Lord, shall not prevent [go before] them that are asleep. For the Lord himself shall descend with a shout, with the voice of the archangel, and the trump of God, and the DEAD IN CHRIST shall rise FIRST."

Here, then, is the same first resurrection mentioned in Revelations, for it is impossible there can be two essentially different resurrections, and each of them be properly called the FIRST.

The Apostle proceeds, (verse 17,) "Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air, so shall we *ever be with the Lord*." It is not said we shall ever be in the air, but ever be with the Lord ; and John, in the 21st of Revelations, which was originally connected with the 20th, tells us where we shall be—in the new Jerusalem, "the Tabernacle of God with men, and he will dwell with them."

Let us now turn to the 15th chap of 1 Cor., where the resurrection is largely dwelt upon, and see if the same truth is there taught us. The apostle says we are to be raised ; "every man in his own order ; Christ the first fruits, afterwards, THEY THAT ARE CHRIST'S AT HIS COMING. *Then* cometh THE END."

Of course, the righteous dead are raised AT Christ's coming, and the rest of the dead "live not again" till after "the END," whatever it may mean, which comes "THEN." Paul does not tell us how long after the first resurrection the second will come, but John says it will be a thousand years. Both spake by the same Spirit. Their words harmonize without the least violence. Shall we add to the words of Paul and explain away those of John, because they do not accord with our notions? Paul must be speaking of a literal resurrection in which the righteous *only* have a part. In the progress of his discourse we learn that it introduces the subjects of it into a kingdom which flesh and blood cannot inherit, (verse 50,) and it shall be "in a moment, in the twinkling of an eye, at the LAST TRUMP, for the trumpet shall sound, and *the dead* shall be raised *incorruptible*, and we shall be changed." (verse 51.)

What will this change be? Refer to Phil. 3 : 20, 21—"For our conversation, [i. e. our citizenship, as the most eminent divines render it,] is in heaven, from whence also we LOOK for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned *like unto his glorious body*, according to the working whereby he is able even to subdue all things unto himself." Our opponents cannot reconcile this language with their notion that the first resurrection is only a revival, introducing their expected millennium. They cannot call it the *first revival*, for there have been many revivals from the days of Christ till now, and the millennium has not yet come. But these passages are all consistent with our belief in two resurrections. The apostle tells us the dead in Christ shall rise, and it shall be their blessedness to be ever with the Lord. John says, they shall reign with Christ, and adds, "Blessed and holy is he that hath part in the first resurrection." It appears, then, that the first resurrection is a rising to salvation. Now, the apostle to the Hebrews, says : (9 : 28,) "Christ was once offered to bear the sins of many, and unto them that LOOK for him shall he appear the *second time*, without sin, *unto salvation*." These passages, like an unbroken chain, bind together the *first* resurrection, and Christ's *second* coming, showing them to be at the same time, and for the same purpose—the glorification of his followers.

We will turn to a few other Scriptures, which would be obscure and difficult on any other interpretation. In the third chapter of Philippians, Paul declares that "we [Gentile believers] are the circumcision which worship God *in the spirit*, and rejoice IN CHRIST JESUS, and have no confidence in the flesh,"—[i. e. in descent] He then goes on to say, that though he was of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law of Pharisee, yet he considered these things all worthless ; yea, he says, "I count all things but loss for the excellency of the knowledge of Christ Jesus, for whom I have suffered the loss of all things, if *by any means* I MIGHT ATTAIN *unto the resurrection of the dead*." Examine the whole passage, from the first verse to the eleventh, and then tell us what Paul means by *attaining* to the resurrection of the dead, if all mankind have part in the same resurrection as a matter of course.—But, it may be asked, why did not Paul name the *first* resurrection? Those who are skilled in Greek give us a ready answer to this question, and by so doing furnish us with an overwhelming argument for the two resurrections. The expression in the original implies that Paul was seeking for a peculiar resurrection OUT FROM AMONG the dead. He considered it of infinite importance that he should have part in the first resurrection, and not be among those who would be left behind to suffer the second death.

Again, in the 11th of Hebrews, a host of worthies are mentioned who stopped the mouths of lions, quenched the violence of fire, &c., "and others were tortured, not accepting deliverance, that they might obtain a *better resurrection*." This language certainly implies that there is one resurrection inconceivably better than the other.

Turn also to Luke 14 : 13, 14, where our Saviour says : "When thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed ; for they cannot recompense thee, but thou shalt be recompensed at the RESURRECTION OF THE JUST." Here it is evident that THE JUST are to have a resurrection peculiar to themselves ; otherwise Christ might have said, at the general resurrection, but it is remarkable that no such expression ever occurs in the Bible.

Paul says, he believes there will be a resurrection, BOTH of the just, AND of the unjust, (Acts 24 : 15,) and this is among the "things which are written in the law and in the prophets." Christ had mentioned the "resurrection of the just." Paul here adds that he believes in the resurrection of the unjust, also. Why is this discriminating phraseology always used, if there is not a discrimination between the resurrections of the just and of the unjust? But Christ himself expresses this discrimination still more strongly, when he says : "All that are in the graves shall hear his voice ; and shall come forth, they that have done good, UNTO THE RESURRECTION OF LIFE, and they that have done evil, *unto the resurrection of damnation*." John 5 : 28, 29. Would our readers imagine that this is one of the three texts quoted to *show the falsity* of the doctrine of two resurrections! Yet so it is. The only color of support they can derive from this text is, from Christ's saying that "*the hour* is coming" when these resurrections shall occur. From this expression they infer that the resurrections *cannot* be a thousand years apart. To this we might merely reply, that if the Bible elsewhere declares the resurrections shall be 1000 years apart, it must be true, and Christ's language cannot *contradict* any truth, for then his words would be false, which is impossible. Let us see then how Christ uses the word *hour*, only three verses above the one quoted. "The hour *is coming* and *now is*, when the dead shall hear the voice of the Son of God, and they that hear shall live." Our clerical opponents, would all agree, that the dead here spoken of are the dead in sins. The *hour* in which they are converted had then commenced, and will continue till the door of mercy is closed, which, according to their belief, will be a thousand years besides the 1800 already passed away.—Surely, if *an hour* extends so far in one verse, it may extend 1000 years in another, and the use of the word does not *prove* that the *two resurrections* here spoken of are not the same as the resurrection of the "blessed and holy" of "the rest of the dead," mentioned in the 20th of Revelations. The fact that Christ uses the word resurrection *twice* in one sentence, and designates the two by such opposite characteristics, is an argument not easily disposed of in any other view.

They also quote the text in Daniel (12: 2,) which says : "Many of them that sleep in the dust of the earth shall awake, *some to everlasting life*, and some to shame and everlasting contempt." They certainly give great weight to the prophecies of Daniel, when they undertake to prove that a doctrine taught in the New Testament *cannot be true*, if Daniel records the language of an angel on the subject, in which it is not *also taught*. They certainly will not contend that Gabriel *contradicts* the doctrine of two separate resurrections, though it was no part of his business to teach any thing more than that some would rise to everlasting life, and some to shame and everlasting contempt. When it is prophesied that Christ shall come to "proclaim the acceptable year of the Lord and the day of vengeance of our God," both phrases might *seem* to mean *one* period, but there is nothing in the prophecy to show that the acceptable year might not commence at his first coming, and the day of VENGEANCE be deferred to the second, when he shall be "revealed from heaven in flaming fire, taking VENGEANCE." Thus we understand the prophecy in Isaiah by the light of the New Testament : may we not be guided by the same light in understanding the words of Gabriel to Daniel, and thus see that the "blessed and holy" rise to everlasting life one thousand years before the "rest of the dead!" "rise to shame and everlasting contempt."

It will be seen that these clergymen find the resurrection revealed in the book of Daniel. They had not been taught the new theology of Prof. Stuart and others, who deny that this text has any reference to the final resurrection, or that any text in Daniel refers to the end of the world.

But the main argument against the two resurrections is thus stated—

> "Once more. According to our Savior's representation of the day of judgment, in the 25th chapter of Matthew, both the righteous and the wicked of all nations shall stand before him at the same time ; and a final separation shall at that time be made, the righteous being placed on his right hand, and the wicked on his left. To the former he will say, 'Come, ye blessed of my Father, in-

herit the kingdom prepared for you from the foundation of the world.' To the latter he will say, 'Depart, ye cursed, into everlasting fire prepared for the devil and his angels.' And in the closing scene it is said, that 'these latter shall go away into everlasting punishment, but the righteous into life eternal.' But it cannot be necessary to repeat again what a different representation Mr. Miller's doctrine gives of this tremendous scene."

Here, again, these ministers should have understood the fashionable theology which is brought up against us; viz., that all this was fulfilled at the destruction of Jerusalem. They admit the important truth that it relates to the judgment.

Can any one believe that all the scenes of the judgment will be finished in a day of twenty-four hours? Of course not. A single scene is therefore introduced to show the *object* and *nature* of that judgment. Matthew Henry says, on this discourse: "Some passages in it are *parabolical*, as the separating between the sheep and the goats, and the *dialogue* between the Judge and the persons judged." Here it seems as if the wicked would speak to defend themselves, but from another parable we learn that they are "speechless." In the parable, (Luke 16) the rich man in hell is represented as being within speaking distance of Abraham, whom he "SAW," but this, according to Scott, does not "determine whether condemned spirits *actually* know or *see* what takes place in the realms of bliss." It is an admitted principle among theologians. (see Horne's Introduction,) that the plain language of Scripture is to be the standard with which parables are to be compared, and no doctrine can be established merely from an expression in a parable.

But this discourse of our Lord cannot prove any thing on the subject of the resurrection, till it is first proved that it relates to the resurrection. The learned Dr. Mather says: "The process of judgment on the sheep and goats, in the 24th chapter of Matthew, *has not one of the raised from the dead* concerned in it, but is a quick division and decision made by our Lord among the Christians who cry for mercy, when they see the fire of God ready to seize upon them, determining who shall be caught up to meet the Lord, and who shall be left to the perdition of ungodly men, in the flames before them." Now, when theologians can raise such opposite doctrines from this language, and it certainly is not declared that any are raised from the dead to take part in the scene, we should certainly be careful not to make *our inferences* on this passage the standard by which to cut down the plain language of other Scriptures.

The transactions of the judgment cannot be supposed to be all described in a few short verses, but all the descriptions of it must harmonize together. In Rev. 20: 13, we have this scene introduced—"And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." We might at first imagine that this was a comprehensive sketch, reaching from the beginning to the end of the judgment. But *after this*, we have the following scene described;—how long it occurs after the other, we must learn elsewhere.

"And the sea *gave up the dead which were in it*, and death and hell, [or, the grave, as in the margin,] delivered up the dead which were in them, and THEY were judged every man according to THEIR WORKS. . . . And whoever was not found written in the book of life, was cast into the lake of fire."

Observe the difference between these descriptions. In the first, we have the dead, "SMALL and great," which includes infants, for "of *such* is the kingdom of God." In the second, they are not mentioned. In the first, the book of life is said to be opened, but *not* in the second; nor is it said that any in the second scene meet any other doom than to be "cast into the lake of fire." The second scene, we may therefore conclude, is connected with the second resurrection, which is the "resurrection of damnation."

In John 6: 40, the promise to those who believe in Christ is this: "I will raise him up at the last day." Why was *this* special promise to those who believe in Christ, if *all* are to be raised up together?

Look, also, at the conversation between Christ and the Sadducees, (Luke 20: 34, 35.) "They who shall be *accounted worthy* to attain that world, and THE RESURRECTION FROM THE DEAD, neither marry nor are given in marriage," &c. Here the original conveys the idea of a rising in which some are accounted worthy to be raised *out from among* others who are left behind. But what meaning can there be to this expression, in view of any doctrine, which denies the two resurrections?

Other passages might be referred to which clearly imply two resurrections, but till some Scriptural *proof* is brought in opposition, it is not necessary to do more than to state this single proposition—No DOCTRINE CAN AGREE WITH ALL THE TEXTS ON THIS SUBJECT, BUT THE DOCTRINE OF TWO RESURRECTIONS: consequently, no other doctrine can be true, for *that* DOES AGREE with every text.

This, then, is the conclusion to which the Scripture so clearly guides us, viz: When Christ comes the second time, which will be personally, in the clouds of heaven, all living believers in him will be caught up to meet him, together with all who have slept in Jesus, when all rejecters of Christ will be burned, and the rest of the dead will live not again, till a thousand years are finished, when they will rise to be adjudged worthy of the second death!

Reader, does this thought terrify you? Then fly to Jesus, who is now inviting you to flee from the wrath which is to come. Judge yourself now, that ye be not adjudged to the second death.

For the Midnight Cry.

MILLERISM REFUTED, &c.

It will probably be recollected by most of our readers, that in No. 20, of the Daily Midnight Cry, we published a long article under the above heading, written against our views, by a theologian of New Haven, Ct., signing himself "B.," in connection with a reply. A "review" of our reply, has just come to hand, which perhaps should have a passing notice. We associated this "B." with one, of which we had occasion to say something in No. 16, under the head of "*Wrath and Bitterness*," but we are happy to learn by the article now before us, that *this* is quite another "B.," and we are not at all surprised that he is anxious to have the fact known.

As it regards the "*Review*" before us, we can find but little that bears the semblance of argument, or deserves a reply. The writer takes exceptions to our remarks on Ps. ii: 8. He makes a quotation from Mr. Scott's *opinion*, which, by the way, is as much, or rather more, in favor of the view we gave of it, than it is in favor of the view he advocates. The following is a specimen of the harmony, or rather confusion of our friend "B's" article. He says, "They, (the heathen) are not given to him (Christ) not in order that he may dash them to pieces, but in order that he may govern them by his rule," &c. He then adds, "It is nevertheless true, that all who do not embrace the religion of Christ, *will* be broken with a rod of iron, and dashed in pieces like a potter's vessel." Now, this is conceding to us all we claim—our entire argument. All that are converted to Christ of course *cease to be* heathen. Now let the reader look at Ps. ii: 8, 9, and he will no doubt be fully satisfied of the correctness of our position on this point.

We will here introduce one more specimen of our author's argument, the imbecility of which, we do not attribute at all to a lack of ability, but the utter untenableness of the cause he advocates.

Speaking of our "copious argument" proving that the 8th and 9th chapters of Daniel refer to the same subject, he says, "This I do not deny. But granting it," he adds, "it will not prove that the two periods, (i. e. the 70 weeks, and the 2300 days) commence at the same time." Now this is a naked assertion, without even an attempt at argument. When we say, that if the 8th and 9th chapters refer to the same subject, it *does* clearly prove the identity of the starting point of the two numbers, our *say so* is just as good as his. And our premises admitted, I believe every candid logician would not deny that it is a conclusive argument. But now for a little argument. I ask what sense would there be in Daniel 9: 24, if it did not refer to the vision of the 8th chapter, of the 2300 days? The Angel says, 9: 22, 23, 24, "O Daniel, I am now come to give thee skill and understanding. Therefore understand the matter, and consider *the vision*. Seventy weeks are determined (cut off) upon thy people," &c. First Gabriel came to make him understand the vision, of the 8th chapter, of course, for there is no vision in the 9th chapter. And all of the 8th chapter had been explained, but the 2300 days. Second, if 70 weeks were *cut off*, they must be cut off from some greater number, and the 2300 days is the only number given. Mr. "B." has conceded us so much of our premises, that his argument is like throwing dust against the wind—it returns to his own eyes.

Speaking of our date for setting up the little horn, which we make A. D. 538, he says, "There are many other periods which have more probability for the dates, &c." But there is one argument which we have never seen assailed for fixing the date of the setting up of the little horn, or Papacy, at 538. The ten horns represent the ten divisions of the Roman Empire, which were established between the years 356 and 483. The little horn came up among these ten, three of which *fell before* it. Now if they were rooted up by the little horn, the latter must have come up just about the time the third one fell, which was A. D. 538. Now is it probable that the little horn which uprooted the three, the last of which fell in 538, did not itself come up till 606? Mr. Croly says, "The annalists of Rome, spurn the idea that Phocas was the founder of the Supremacy of Rome. They ascend to Justinian as the only legitimate source, &c."

It is unnecessary here, to repeat the law of Justinian, with the dates, &c., they having been so often presented to our readers. We are not obliged to come down to 1798 and count back to find the point, but we find it in history in 538, and then in 1798 we find an event corresponding to the great subject, and we find it so perfect, that it will work both ways; we can count to it, or from it.

The following paragraph indicates a candor which we hope will lead to a discovery and acknowledging of the truth:

"In conclusion, we unite with the writer in saying, 'look well to the subject.' It will do you no harm to examine Mr. Miller's theory; but examine it with prayer, and with a careful study of the Bible; and do not embrace it without a careful examination. Many have ridiculed Mr. Miller and called him an ignorant fanatic. This we entirely disapprove. We believe there are few individuals in this country who have as good a knowledge of Scripture and those parts of history relating to prophecy, as Mr. Miller."

For ourself, we say, if we err, let it be in looking for the coming Lord too soon. But we entertain no fears that God will not fully justify his word, and take care of his despised and taunted people, who are willing to forsake every thing for Christ. O sinner, get ready, for the coming of the Lord draweth nigh. L. D. F.

THE LUNAR PHENOMENON.

The beautiful Lunar Phenomenon which was seen at Newark on the evening of the 15th inst. was gazed upon by hundreds with thrilling admiration. It was first observed between eight and nine o'clock in the evening, the moon being about at its zenith. It was surrounded by three concentric circles, beautifully marked with all the varied colors of the rainbow, of the most brilliant hue, the centre space within the circumference of the lunar circle, being of beautiful silvery whiteness.

The opposers of the speedy coming of Christ seem to have been somewhat agitated by this phenomenon, and anticipated an application of it for us.

A clergyman at Newark, on seeing it, said, "I suppose the *Millerites* will see something of *Miller* in it."—Probably he "*supposed*" we were not philosophers enough to see GOD in it!!

An elderly lady, who despises "*Millerism*," on seeing it, made the following beautiful prophetic observation—"The Lord has promised that he will not drown the world with water any more, and he has set the rainbow in the clouds for a sign. But now he has closed the bow, and is going to burn the world with fire."

SCOFFERS.—Who are they? Those who shall arise in the last time and say where is the promise of his Coming.—It would seem as if the glorious doctrine of Christ's personal coming to reign on the earth were to be revived in the church a short time before the reality should take place.—Witnesses for this truth would arise who would proclaim it throughout the length and breadth of Christendom. But as it was in the days of Noah, so shall it be again. Ridicule, and jest, and witticism will attack what reason cannot overthrow. These are the weapons which those will use who "love not his appearing." The wicked servant who says, "My Lord delayeth his coming," and the scoffer who cries, "Where is the promise of it," can neither of them pray with sincerity. "Thy kingdom come," for that in which alone the answer to their prayer consists they revile, viz: His coming to take to himself his *great power* and to *reign*. —*Millenarian.*

SECOND ADVENT.—We understand that the *French Catholics* in Canada, are adopting to a very considereble extext, the views of Mr. Miller—also the Protestant Methodists and Freewill Baptists, both clergy and laity, are said very generally to believe and teach the same doctrines.—*W. R. Cabinet.*

LETTER FROM MICHIGAN.

A brother in Brooklyn has sent the Midnight Cry to his son-in-law in Michigan, from whom he has received a letter, portions of which we are permitted to publish :

"I send you my sincerest thanks for the key you have sent us, with which we have unlocked the heretofore hidden mysteries of revelation : I mean the Midnight Cry. I doubt not, however, but you will be repaid for your trouble, by learning that after a careful examination of the subject, my wife and myself have both embraced the doctrine of the second advent of our blessed Saviour this year, and so great is the call for information on the subject here, that we did not get time to read all the papers before our neighbors carried them off Some of them have been to Northville, four miles and a half from here Elder Wisner, a Baptist preacher in that place, read an extract from one of them to his congregation. It is said to have been listened to with great solemnity. I presume if a copy of the Cry was sent to Rev. Mr. Wisner, Northville, Wayne County, it would be the means of doing much good. I do not know as Elder Wisner is a believer in the second advent at hand, but I understand from Deacon Flint, who is a member of his church, that he has spoken well of the paper. The clergy in the back woods are not corrupted by popularity so much as I presume many in the cities are. I hope Dr. Brownlee will not in future ridicule Mr. Hatfield's *Antiochus* doctrine, for of all things I detest civil wars. It is bad enough for people to kill their enemies, but when they fight their friends it is horrible. The first question to be considered, it appears to me, is, does a prophetic day mean a year ? If so, then, does the 70 weeks of Daniel 9th commence at the same time with the 2300 days of Daniel 8th? Then, if the 70 weeks end at the crucifixion, and who can doubt it, and the 2300 days end at the second coming of Christ, we have but to go back from the crucifixion, 490 years, to find a starting point, which will bring us to 1843, without the help of Antiochus or Rome either. Could a nation succeed us as we have the Jews, they would look back on the blindness and obstinacy of unbelievers of the present day with as much astonishment as we look on the conduct of the Jews, who would not believe when they saw the dead come forth from the grave at the command of our Saviour.

"As for myself, you are aware that I have long been a believer in universal salvation, as I was well aware there was much of the Scriptures the most learned did not pretend to understand, so it was an easy matter to set down all such passages as prove future punishment to the account of 'sealed visions,' or inexplicable Scripture;—but when I came to see the vision unsealed, and to realize that 'all Scripture is given by inspiration, and is profitable,' &c., (2d Tim. 3 : 16.) I was obliged to give up the doctrine ; and I now look for the second coming of the Judge of the whole world with joy and hope. I rejoice that there is a prospect that an end will be put to sin and oppression, and that 'man's inhumanity to man' will no longer make 'countless thousands mourn.' Indeed, it seems to me that it is impossible for this Earth to remain much longer without some more terrible revolution than has ever yet agitated it. The corruptions of public officers. the pride, arrogance and oppression of wealth, particularly in England, where the poor are starving and the rich rioting, are becoming insupportable. But those who are so unspeakably happy as *to* have on the wedding garment when the 'Bridegroom cometh,' have reason to rejoice in the hope of soon being beyond the reach of afflictions, where they will sing the new song for ever and ever. In view of this glorious state of things, what are riches, fame, and worldly honors, which have so long engaged my attention ? They are at best but empty bubbles, which afford no real pleasure.

"The Aurora borealis, spoken of in the Midnight Cry. and which was seen in London, was also seen here I saw the said Aurora on Tuesday evening, the 3rd of September, 1839. It was truly a grand spectacle, but it conveyed to my mind the idea of beauty and sublimity, rather than fear" .

The writer proceeds to mention a luminous sickle, apparently among the stars, which was distinctly seen by himself and brother-in-law, in 1838 ; also another singular appearance in the Spring of 1841. "This was a bright bow, of a reddish cast, which spanned the heavens from west to east ; the ends being dim, were curved towards the north. It was seen at the same time at Kenyon College, in Ohio."

The Lord has told us he would send us signs, and though multitudes have been already recorded, so that all are without excuse who slight them, yet we do not feel at liberty to decline publishing additional well authenticated facts of this kind, however much we may be scoffed at for so doing.

A DREAM.

A few weeks ago, the editor of the Midnight Cry heard of the fact that a girl in Brooklyn, aged about twelve years, had an interesting dream. It conveyed an impressive lesson to her, and we publish it that others may heed the instruction it gives.

In November last, I had a singular dream. I thought some person sent a message to us to prepare to go to a certain city which had lately been discovered. We were told we must have our clothes all washed clean, or else we could not enter. We sent after a certain woman, who had often helped us, to come and wash our clothes. She said she could not wash them clean—and besides, she was going herself, and must wash her own. Then we sent out for another person, who came, but she could not do all the washing alone. Then mother and myself took hold and helped.

The washing was finished, and the morning came, on which we were to start. It was a fine morning. The sun shone bright. We started about 10 o'clock. We first went over to New York. We went up a little way from the wharf, and came to a large block of buildings. It had many magnificent houses. We walked around it several times, and kept looking up and talking. Presently the sun was darkened, and we found it was caused by a cloud of smoke that rose from the buildings. We immediately started for the river, and in a few minutes a boat came up. It was long enough to reach across the river. It had a white awning over it, but had neither sails, engine, or wheels. As the boat came up, we went on without being told !

As the people ranged themselves under the awning, each one placed himself in front of an anchor, of which there were just as many as there were passengers. Some were large and some were small, but they were all very bright and shining.

A man soon came with two rolls. He was a pleasant-looking man, dressed in white, and had silvery hair. When he came on the boat, he opened the paper roll and read it. He then told them all to sit down and get their *strings* ready to give him.

He then gave me the other roll, and told me to wind the strings they should give him, on that.

A woman came on with two dogs, and staid outside the awning. The man clothed in white told her to go in and sit down with the rest. She refused, but she sat down by the door until the fire came close to her. Then she got up and went in the middle of the boat. The man then went around and got the strings, each family by themselves, and tied them in a singular knot, and gave them to me to wind. When he came to that woman, he asked her for her string. She said she had none. He then told her that she must go off. She started. but her dogs did not follow. She soon came back and cried for her dogs. He got them for her, and then she went out and sat down on the dirty dock. with her dogs each side of her. The pleasant man, with the silvery hair, continued to collect the strings. I saw Mr. Miller in the crowd, who looked very happy as he held out his string, and said, "Take it—here it is." His string was very long, and the man tied a singular knot in it.

He then came to a young man who was standing outside of the awning, and said to him, "Friend, why do you stand here ? Why don't you go in and sit with the rest? Have you got a string ?" The young man answered, "No." "Then you must go off," said the man in white. He went off, but turned and looked back wishfully, and then walked on.

After he had collected all the rest of the strings, the man asked me for mine. I told him that I left it on the dock. The thought then struck me that it had fallen in the water. He asked me how far it was. I said it was not very far. He told me to make haste, for the boat might start, so that I could not get in after all I went after it, and found one end hanging towards the water. I picked it up and hurried back, for fear the boat should be gone It had not started. I gave him the string, and he tied it on with the rest. He then gave me the roll, and told me to keep it. Then turning round, he asked what time it was He was answered, "In half an hour the time will be up."

When it was time, the boat started. As it glided from the dirty shore of the burning city, we could see the fire raging fast, and the people darting about, hitting each other ; when all at once a white sheet rolled down, and hid it from our view.

We passed on smoothly, and in a few minutes we came to where we saw some beautiful flowers. One was of a light color, and it shone. It was surrounded by many others, which were not so large and bright. As we walked on, I saw little infants walking as if they had been grown people, with their strings in their hands. We all stood in little groups, talking, when my mother's younger sister came up alone, and began to converse with her.

Presently, I heard beautiful singing. It sounded like the hymn I have often heard sung—"See the Judge descending." Then I awoke.

Reader, you know not how soon your Lord may come, when you must perish with a burning world, if you are not ready to go with Him to the beloved city. Are you ready now ?

OTTOMAN SUPREMACY GONE.

The departure of the Ottoman, or Mahomedan supremacy, it was long since believed by Mr. Miller, would mark the close of the sixth trumpet. Brother Litch's lecture on this subject was published in 1838, maintaining that the sixth trumpet would cease Aug. 11, 1840, if the prophetic period, Rev. 9 ; 15, was to be understood "a day for a year." The event fully justified the interpretation. The papers at the time headed their columns of eastern news, "The Ottoman Power Down"—"The Turkish Empire fallen." Now, that they see the application of the fact, many are denying that such an event ever took place. Mr. Bellamy, pastor of the Baptist Church worshipping in Stanton street, recently said, if the Turkish empire was down he had yet to learn it — He might have read in the N. Y. Observer, Aug. 1841, "The Turkish Empire is but a mere corpse."

But the truth will often come out on a subject, when one has occasion to refer to it incidentally.

The Baptist Advocate of Jan. 28th, says :

"The Turkish government in Syria appears to give little satisfaction either to the inhabitants or to the Allied Powers who RESTORED IT."

What occasion had they to restore a government, if it was not down ? Again, the editor says ;

"The inherent weakness of the Turkish Empire becomes every day more apparent. England and Austria wish to sustain it as a bulwark against the encroachments of Russia. But a body that CANNOT STAND OF ITSELF, is a weak bulwark."

THE LITTLE HORN PUSHING.

"And the same horn made war with the saints, and prevailed against them until the Ancient of days came." Dan. 7; 21, 22.

Nothing is more clear, than that the *spirit* of the *little horn* is disseminated through the Protestant as well as the Romish church ; and it will prevail against the saints till the personal coming of our blessed Lord. While the cry is heard in every direction, "WATCHMAN, WHAT OF THE NIGHT !" with the deepest intensity, the watchmen, (too generally,) are saying, We know nothing about it. Hear the word of the Lord—Ezek. 33: 6, "If the watchman see the sword coming, and blow not the trumpet, and the people be not warned, and any be taken away in his iniquity, his blood will I require at the watchman's hand." See from the first to the twelfth verse.

What a fearful responsibility rests with the watchmen on the walls of Zion. We fear that the watchmen feel more concern for their particular sect, than they do for the crowning hope of Israel, and the salvation of souls.

The following article, which we find in last week's Christian Advocate and Journal, gives a painful illustration of the spirit of many of those who are placed as watchmen. It is from the pen of a Methodist clergyman of Newark, N. J.

"The Millerites have organized a church (1) in this city. A few (2) Methodists are involved in the fanaticism, some of whom, *silly doves*, if doves at all, have condescended to receive the Sacrament from the hands of a *Christian* [Unitarian (3)] minister. S. WINNER."

1. They have NOT *organized a church*, but a Second Advent Association, from among all denominations.

2. Not a few, but MANY.

3. Will brother Winner tell us what he means by a *Unitarian* ?

Are such the best arguments our opponents have to offer against our views ? If so, we predict that many more "doves, if doves they are," will plume their wings, and claim the privilege of flying where they can feed upon the grains of eternal truth, uncaged and unscared : where they can study—believe—and talk about what they esteem as truth, *unmolested*.

[NOTE.—In March, 1842, an article appeared in the Christian Review, published at Boston, entitled "Remarks on the Book of Daniel," extending through 46 pages of that Baptist Quarterly. It was written by the learned Prof. Chase, of the Newton Theological Institution. A commendatory notice soon after appeared in the Christian Watchman. To this, Bro. Hersey, a plain mechanic, belonging to the same denomination with the learned Professor, prepared an immediate reply, which first appeared in the Signs of the Times. We re-publish it because it shows the absurdity of some of the arguments now advanced by Messrs. Stuart, Dowling, Bellamy, Cookson, Perkins, Hatfield, and others. The reader will perceive that the writer could not put forth his whole strength, as he was cramped both for want of room, and want of freedom given him to express his thoughts, in the Watchman, for which his article was prepared]

A BRIEF REVIEW OF
REV. IRAH CHASE'S "REMARKS ON THE BOOK OF DANIEL."

BY LEWIS HERSEY.

Messrs. Himes and Litch :—

These remarks were prepared for the Christian Watchman; but although Mr. Crowell admitted "C. P. *R.*'s" article extolling Dr. Chase's "Remarks" very highly, yet he was unwilling to publish mine, unless I would reduce them very much, and leave out many parts that he considered objectionable. I could not consent to this, and so offer them to you for your consideration.

In that paper of July 22d, over the initials "C. P. *R.*," the attention of its readers was called to the first article in the March No. of the Christian Review, entitled "Remarks on the Book of Daniel." With the recommendation of its correspondent I immediately complied. I had before given it a hasty reading, but now sat down to the reperusal with earnest attention. But I did not get the satisfaction from it that "C. P. *R.*" expressed in his first sentence. I fully agree with him in his second; in the main I agree with him in the third; but in the fourth I cannot, for I must say I think the "Remarks" are unworthy of the "talents and biblical learning of the highly respected theological professor;" and that "the candid reader *will* fail to perceive soundness of judgment, critical acumen, and devout reverence for divine truth, which might be expected from a ripe scholar, and an able interpreter of the sacred Scriptures." To the fifth, I have no particular objection; none to the sixth, except the word "happily," in the last line; none to the seventh; fully do I agree with him in the eighth; but in the last one, I cannot. I do indeed "thank the reverend author for this excellent model of courteous discussion," but I cannot agree that it is a "truly valuable contribution." Here, now, I take my leave of "C. P. *R.*," and with your indulgence I will proceed to state my objections to some of the sentiments in the "Remarks."

And now, in the outset, I will say, I shall endeavor to be governed *by* the book of Daniel; for when we leave the inspired word, and wander through the mazes of profane history, the opinions of the fathers, or even the more modern commentaries, there is great danger of imbibing their errors imperceptibly; and then, turning back to the inspired word, look at it through a distorted medium; and so our wrong views are cherished and continued. But when we come up, with a *praying* heart, to the Standard of Truth, willing to *see* and *believe* all that that teaches, we are sure of getting the truth; and after finding it, the *praying* heart is still needed, to enable us to adopt it, and to relinquish all our preconceived opinions, however long they may have been entertained, or ardently cherished.

In Daniel ii. 28, it reads, "But there is a God in heaven that revealeth secrets, and maketh known to the king what shall be in the LATTER days." I am afraid the professor did not keep this in mind as much as he should, in coming to the conclusion that he has, that all that was shown to Daniel, (except the seventy weeks,) was finished up and concluded with Antiochus, who died 164 years B. C.

As there is no dispute about the first and second empires, we will pass to the consideration of the third. Dan. ii. 39, says: "And another third kingdom of brass, which shall bear rule over all the earth." Now turn to chapter viii. 21: "And the rough goat is the king of Grecia; and the great horn that is between his eyes is the FIRST KING." Mark these last two words. Now look back to the 7th verse: "And I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand."[1] Now, if these quotations fail to prove that Grecia is the THIRD kingdom, and that Alexander is only the *first king*, I might as well stop here: but believing that it will convince every *praying*, candid mind, I will proceed. Chap. ii. 40: "And the fourth kingdom shall be strong as IRON; forasmuch as IRON breaketh in pieces and subdueth all things; and as IRON that breaketh all these, shall it break in pieces and bruise." Chap. vii. 7: "After this, I saw in the night visions, and behold a fourth beast, *dreadful* and *terrible*, and *strong exceedingly*: and it had great IRON teeth: it devoured, and break in pieces, and stamped the residue with the feet of it: and it was *diverse* from all the beasts that were before it: and it had ten horns." Now, Mr. Editor, is it the obtuseness of my intellect, or what is it, that I am utterly unable to perceive the least resemblance in the kingdom of Seleucus, Ptolemy, &c., to the above *inspired* description of the fourth kingdom? Will the "reverend professor" show us wherein his fourth kingdom was *strong* as iron; wherein it was *diverse* from all that were before it? Will he tell us when, and where, it broke in pieces, and bruised? Nay, is it not certain—will the professor deny it?—that from the death of the "first king" it began to dwindle, and that "over the regions beyond the Euphrates, where Seleucus and his successors reigned only seventy years before there was a successful revolt, under Arsaces, which led to the establishment of the Parthian empire;" and finally it became extinct, by the Romans gaining the battle of Actium, and Egypt became a Roman province about thirty years B. C. Will he show us wherein it was so "dreadful and terrible, and strong exceedingly" above all the kingdoms which were before it? But when we apply it to the Romans, it seems to me the *inspired* description is exact in every particular.

Looking at the relative duration of his four kingdoms, we see a disparity worthy of notice. Babylon from Pul, 241; Persia, 207; Alexander, 8; his successors to Antiochus, 137.

That Alexander's is *not* the third, and his successors' the fourth, may be further proved, by looking at the 23d verse of the 7th chapter: "Thus he said, the fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall *devour* the *whole earth*, and shall *tread* it down, and *break* it in pieces." And now, in the sincerity of my soul, I would place myself at the feet of the "reverend professor," and ask, with the humblest desire after truth, how this description of the fourth kingdom by Daniel's heavenly instructor, can apply, in any respect, to the kingdom of Alexander's successors? Leaving out all other considerations, this one alone would prove fatal to his theory, viz., that his *third* conquered the whole earth, *for* his *fourth*: whereas the above words of inspiration show us that the *fourth* devoured and trod down the whole earth. How could his penetrating mind fail of seeing this? Did Seleucus, Ptolemy, &c., ever do anything answering to this? On the contrary, was not theirs in its zenith, at the very moment of its commencement? Will he point us to a single nation that was added to the vast conquests of Alexander, by his successors? Nay; had not that new power, which had begun to rise in the west, commenced its inroads already? Will the professor deny, that Rome had conquered very many places, which had been under the Greeks, besides Spain, Carthage, Cisalpine Gaul, Liguria, &c., within one hundred years from the death of Alexander?

On page 10 he says: "It was no longer *united*, although its several parts had many characteristics in common; it was divided among Greek commanders that had been trained in the ambitious and bloody school of the great conqueror. The earth trembled and groaned under the collisions, the long continued and destructive wars which ensued." If his fourth empire was thus torn with internal wars, so as to make the earth groan and tremble, how, I would ask, could it be "strong exceedingly," as Daniel declares the fourth should be? On the same page he says, "It was strong as iron, and yet it was divided, partly strong, and partly broken." And here I can hardly refrain from saying, that this *looks* a little like perverting the meaning. Does the professor need to be informed, that the clay comes *not* up into the "legs of iron?" But here now comes the eastern and western division; 41st verse: "And whereas thou sawest the *feet* and *toes* part of potter's clay and part of iron, the kingdom shall be *divided*."

Again, I would ask, does the Spirit mean nothing in describing the fourth empire in the 7th, 19th, and 23d verses of the 7th chapter, where it has the word *diverse* in each verse? On page 10 he says, "It was different from the other empires; for it was not under the sway of one individual, or of one dynasty, but of several; and especially, at one time, of four, and at a later period of two." Can it be possible, this is all the Spirit meant to convey to our minds, by using this word, *diverse*, in each of these verses:—four, and at a later period, two dynasties, instead of one? I think not. But the moment we turn our eyes to the Roman, we see this *diversity* in several respects; in its different forms of government, which varied at different times, from the pure democracy to the absolute imperial. Their language, also, was different: their mode of warfare, also, was different: so also were their weapons. The Roman broad-sword, which, in the hand of a skilful man, would take off a man's head, or lay open his breast, or sever his shoulder at one blow, was something new to the Greeks and Asiatics. In all these things the professor's four empires varied but little.

Well now, if I have succeeded in proving that the fourth is the Roman, then all he says about the ten horns out of his fourth empire, falls to the ground, of course. But, before we take our eyes off this "exceeding dreadful" beast, we had better take a more minute survey of his ten horns. After our "learned professor" has labored, with a tact and ability worthy of a better cause, to prove that the Greek empire constituted the third and fourth, he finds himself in a dilemma, from which, with all his "critical acumen," he is unable to extricate himself. If I understand him right, he takes the gold head—the lion—for his first; the silver arms and breast—bear and ram—for his second; the belly and thighs of brass—the leopard, and great horn—for his third;[2] the legs of iron—terrible beast, and he-goat—for his fourth. Here, now, he finds ten toes out of his fourth kingdom, in the first imagery; ten horns in the second; five horns in the third. The toes he does not notice. The ten horns, he thinks are ten successive kings, or aspirants to the dynasty of Seleucus, one of the horns of the goat. Where does he get his authority for selecting that horn, on which to place his ten kings? *Why not reckon up the kings, and aspirants too, for they must not be left out, of the four dynasties, if they together constituted the fourth empire?* Why not, did I say? A very good reason, forsooth; there would have been too many. But "exceedingly arbitrary" as this looks to me, it is not more wide of the mark, than his bringing up a *succession* of kings and aspirants, during a long course of years, as the fulfilment of the ten horns, that Daniel beheld, firmly rooted contemporaries in the head of his fourth beast.

It looks little less than outrageous, to me, to see Ptolemy Philometer, who aspired to the throne, and Demetrius, the young and only son, who was now far away, even a hostage at the metropolis of the real fourth kingdom, (really this looks as if Rome had considerable power already, over the "exceeding strong" fourth kingdom of our professor!) and Heliodorus, the royal treasurer, placed up in the head of the beast as firmly rooted kings! for it must not be lost sight of, that the little horn plucked up three standing ones, that had roots.

But as "these great beasts, which are four, are four kings which shall arise out of the earth,"[3] and "the ram which thou sawest, having two horns, are the kings of Media and Persia," and "the rough goat is the king of Grecia," in these three passages kings are *certainly* put for kingdoms. And another: "when he was strong, the great horn was broken, and for it came up four notable ones, towards the four winds of heaven." The professor will be the last person to deny that *these* four horns mean kingdoms, after having himself placed eleven kings upon one of them. Besides, the 22d verse says, four kingdoms shall stand up." So now, as "the ten horns out of this kingdom, are ten kings that shall arise," I must believe they mean ten kingdoms also; which may be further argued, by referring back to our first quotation, Dan. ii. 28, where he informs the king that God had made known to him what should be in the LATTER days. With this in view, I see not how to avoid the conclusion, that the ten toes of the colossus are ten kingdoms; which, with the modifications indicated in the change among the ten horns, are to continue, until the stone strikes the image and breaks it to pieces; or, as it is expressed in the second imagery, the beast was slain, and his body destroyed, and given to the burning flame; which is not yet done, and I think never can be until "the transgressors are destroyed *together*," (Ps. xxxvii. 38,) and "the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth;" (Jer. xxv. 33;) and "all the proud, yea, and all that do wickedly—shall be burned up;" Mal. iv. 1. And if the toes are kingdoms, then must the horns be also, for they indicate one and the same thing. After looking at the beast and his ten horns so long, we are prepared to look more particularly at the little horn, that had a mouth and eyes. Now, as we think, we have proved that the fourth is the Roman, and the horns are kingdoms; and as it was strong as iron until the dismemberment, then it follows, of course, that the little horn cannot be Antiochus, for he was dead at least 500 years before the ten had come up in the head of the beast. Besides, "the *same* horn made war with the saints, and prevailed against them, *until* the Ancient of days *came*, and judgment was given to the saints of the Most High; and the time came that the saints *possessed* the KINGDOM." Dan. vii. 21, 22. When the professor quoted the above passage, on his 13th page, and omitted the last clause, I inquired of myself, what is the reason? Is he afraid we should not see a fulfilment, in what took place in the Jewish nation, at the death of Antiochus? Now, as "Ancient of days" and "Most High" must mean God; and as he has not yet come, and given the KINGDOM to his saints; then it follows incontrovertibly, that the little horn *cannot* be Antiochus; and equally certain does it follow, that it *must* be Papacy; which had eyes to see, and a mouth to speak, unlike all his predecessors: whereas, Antiochus differed not, in anything essential, from those that preceded him.

THE "TWO THOUSAND THREE HUNDRED DAYS."

As we have found our brother in some sad mistakes about "another third kingdom of brass, which should bear rule over all the earth," and "the fourth kingdom that should be strong as iron," and also "about the ten horns out of this kingdom, and another that shall rise after them;" so, I have some fears about taking him for a "pilot" to navigate my little craft through the "dangerous waters, and amidst the concealed rocks and shoals," of the "deeply interesting" 2300 days.

"In the first year of Belshazzar, king of Babylon, Daniel had a dream and vision of his head upon his bed." vii. 1. So, then, he was abed and asleep. "In the third year of Belshazzar, a vision appeared unto me, even unto me Daniel, *after* that which appeared unto me at the first. And I saw in a vision: (and it came to pass when I saw, that I was at Shushan, in the palace, which is in the province of Elam,) and I saw in a vision, and I was by the river Ulai." viii. 1. It is as certain that this was in the day-time, as it is that the first was in the night. Now read 26th verse: "And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision, for it shall be for many days." From these three quotations, we gather the following facts, viz., that Daniel had a vision in the evening; in three years after, he had another in the morning; and that they are one, by the word being in the singular number in the last verse; and that it is true; that it was to be shut up; and to be for *many* days. [*Query.* Is it likely Gabriel would call three and a half years *many* days?]

Whose voice but God's could it have been, from between the banks of Ulai, directing Gabriel to make Daniel understand the vision? "Understand, O son of man; for at the time of the end shall be the vision. Behold, I will make thee know what shall be in the *last end* of the indignation: for at the time appointed the END shall be." Solemn occasion! Jehovah commands Gabriel, and he instructs Daniel. Momentous truths and stupendous events must be about to be made known, to have convened such an assembly. Well, what are they? Why, that a wicked king should rise up, and trouble the Jews three and a half years, and then die; and "blessed is he that waiteth and cometh" to hear of the death of Antiochus! Can "a ripe scholar," that is a Christian, believe this is all that is meant? Will the professor inform us in what sense the death of Antiochus was the time of the end?—how, and why, *that* could be called the *last* end of the indignation? Will he inform us how long it was before the Jews were overcome by the pagan Romans? If the death of Antiochus was the *last* end of the indignation to the Jews, then what is the meaning of Christ's words: "These be the days of vengeance, great distress in the land, and wrath upon this people; they shall fall by the edge of the sword, and be led away captive unto all nations?" And does not the present state of "this people" prove that the *last* end of the indignation has not yet come? I wait for an answer to these important questions.

I have said, these three quotations show us that the visions are *one;* that it is *true;* that it was to be *shut* up; and to be for *many* days. That they are one in substance, may be further proved, by noticing the word *after,* in the first verse of this chapter. I do not see how Daniel could mean *after*, in point of time, as he had in the line above told us it was three years later. I think therefore, it must mean *like* the first. That it is *like* the first, we have only to look at the professor's view of the three last kingdoms, to make it certain; viz., the bear and ram, Persia; the leopard and great horn, Alexander; the terrible beast and he-goat, Grecia; and the two little horns, Antiochus. That the vision is *true*, no believer will doubt; that it was to be shut up, and that too till "the time of the end," it will only be necessary to read Dan. xii. 4, 9 to satisfy any person but an infidel; that it was long, is certain, from the fact that it was closed up until the time of the end; and also, from Gabriel's saying it was for *many* days; and also, by what Daniel says in the first verse of the tenth chapter, in the third year of Cyrus, when he had his third vision, viz., "but the time appointed was *long;*" and by looking down this chapter, and reading at the 14th verse, "Now I am come to make thee *understand* what shall befall thy people in the LATTER days: for yet the vision is for *many* days." In view of this clear and unambiguous revelation to Daniel, I see no way to avoid the conclusion that this vision is identical with the first, which extends to the time "till thrones were placed, [the professor's rendering.] and the Ancient of days did sit, his throne the fiery flame, his wheels burning fire; a fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT was set, and the BOOKS were opened." Dan. vii. 9, 10. Can a sane Christian doubt for a moment that this is a sublime description of the last day?

Now, if I have succeeded in proving that the visions are one, and that they extend to the judgment day, then the inquiry of one saint to "that certain saint which spake," "how long the vision, the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" must involve in it, how long shall the wicked nations, represented by these ferocious and amorous beasts, trouble the people of God; or, in other words, how long before the stone shall strike the image, and grind it to chaff, and the terrible beast, with his eight remaining horns, be given to the burning flame?

From the labored argument of the professor, about these 2300 days being but 1150, I should think he overlooked the idea, that the ambiguity cast around the question and answer was a part of the closing and shutting up of the vision; and that if it had been said, 'how long before all the nations of the earth shall be destroyed, and the judgment set?' and had the answer been 'Unto 2300 years; then shall the end of this world come:' how, I should like to know, could it have been *closed, shut* up, and *sealed* from the church and the world, until "the time of the end?" Did the professor ever think of this? I suppose it is needless to add, that I think he has mistaken the question, and of course, given a wrong solution of the answer.

THE "SEVENTY WEEKS."

On page 39th he says, "In the ninth chapter is recorded the *vision* of the seventy weeks." And here again I must be allowed to differ from our brother. I can find no vision in this chapter. Let us look it over. In the first three verses there is *certainly* none; and equally *certain* is it that there is none in his inimitable prayer, which goes to the end of the 19th; certainly none in the 20th. In the three next, he says, that while he was praying, "Gabriel, whom I *had* seen in the vision at the beginning," (spoken in the past tense,) "touched me, about the time of the evening oblation: he informed me, talked with me, and said, O Daniel, I am now come forth to give thee *skill* and *understanding.* At the beginning of thy supplication the commandment came forth, and I am come to *shew* thee: therefore *understand* the matter, and consider the vision." If this announcement to Daniel does not positively show, that Gabriel had come to explain to him a vision, which he had had some time previous to his long prayer, I am unable to see how words can be put together that will express it. Well; what do we find in these four last verses? Anything in the first, but telling him what the seventy weeks are "determined" for? Anything in the next, but what should take place in the seven weeks, and what in the sixty-two; and when to begin his reckoning? What in the next, but that Messiah should be cut off, for others, not himself, and that a certain people should come, and destroy the city and sanctuary; and that desolations were determined unto the end of the war? And now, what in the last verse? That he should confirm the covenant with many for one week, and cause the sacrifice and oblation to cease in the midst of the week, and he would make desolate, because of the overspreading of abominations, even until the consummation [end of the world] and that determined shall be poured upon the desolator; [the people who destroyed the city and temple.] Now, if there is a vision in this chapter, where is it? which verse is it in? I ask the "reverend professor" to point us to the verse, and if not, to acknowledge his mistake.

Gabriel says, *seventy* weeks are determined upon, to bring in everlasting righteousness, &c. But the professor says sixty-nine and a half accomplished all this. Gabriel says, he [Messiah] shall confirm the covenant with many for *one* week. The professor says, "What a period in the world's history were those seven years—the *central* point of which exhibited the Saviour expiring on the cross." The simple truth is, that Christ began this work, by his messenger, John, at the time the sixty-nine weeks ended. Then, in the midst of the last week, the very moment the great Antitype, on the banks of the Jordan, was officially acknowledged by the Father's voice from heaven, "this is my beloved Son," all the types withdrew and ceased forever. What need of shadows, when the substance had come? Glory to God! "Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God"—is fulfilled to the letter; the Son is inducted into office; the Father has officially acknowledged him; the Holy Ghost descended upon him; his forerunner gone to prison; "the sacrifice and oblation ceased."

THE EVENTS PREDICTED IN THE LAST CHAPTERS.

As we have found Antiochus one of the chief characters, in the professor's view, in what we have gone over, so now he figures largely in these last chapters. I find no particular fault with what he says, until he gets to the 14th verse of the 11th chapter. Here we begin to differ. After detailing the bloody wars between Egypt and Syria, and after the true third kingdom had nearly destroyed itself by its "long-continued, destructive wars," we find a new power is introduced: "*also* the robbers of thy people shall exalt themselves to establish the vision." Most certainly, here is a new power introduced. Could it be any other than the Roman? What other power was able to step in, and exalt themselves? Further wars between the north and south, in 15th verse.

The 16th to the end of the 19th verse, I must believe, can be no other than Julius Cesar's wars, in the heart of the third kingdom, and his assassination in the senate chamber.

20th verse: "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom." "There went out a decree, from Cesar Augustus [the first Roman emperor] that all the world should be taxed." Luke ii. 1. I think there can be no mistake as to who this is, in this verse.

The 21st and 22d verses must then relate to Tiberius Cesar, under whose reign the Prince of the covenant (who can possibly be none other than Jesus Christ) was broken. Here, now, we have arrived down to the end of the seventy weeks, or A. D. 33. Antiochus had then been dead just 197 years. 'Hold there!' says the objector; 'does not the professor say, that Antiochus is introduced in the 21st verse, and takes all the rest of the chapter?' Yes, he does *say* so; but I do not believe him; because I have found him mistaken in so many things about this book of Daniel. Besides, he tells us not a word about who the Prince of the covenant is. Look at another thing: Daniel's heavenly instructor takes only two verses in detailing the conquest of the whole world by Alexander the great, and its subsequent division among his four generals, in this same chapter; and is it likely that this same angel would take twenty five in describing Antiochus? Not at all, especially after having described him and his actions so minutely in the 7th and 8th chapters, according to the professor's belief.

Now, from the 23d to the end of the 35th verse, I shall say but little about; but I do believe that Rome, pagan and papal, is the chief actor.

The 36th verse introduces the Jacobinical, Atheistical power, that arose in the French Revolution. If this awful power, which burst forth from the bottomless pit, and was permitted to scourge licentious France, and thrash the profligate nations of Europe, for a season, is foretold in the Old Testament, it must be in these verses, to the end of the 39th. Infidel France may be seen in every line of these four verses: "shall do according to his will; shall exalt himself above every god; speak marvellous things against the God of gods; nor regard any god; he shall honor the god of forces; and shall divide the land for gain." Was there ever a more literal fulfilment of a prophecy, than of every line of this in the French Revolution?

But we have now passed down the stream of time, to the year 1798; to the commencement of "the time of the end," as is said in the 40th verse. If this be correct, (and I have not the smallest doubt of it,) then it follows, as a matter of course, that Bonaparte must be the one that figures in these last verses; and, indeed, I see no way to avoid it. What other person ever did what is here described, "at the time of the end," but Napoleon? How clearly the campaign to Russia, and its cause, are brought to our view, in the 44th verse. The tidings out of the east and north, that troubled him, was not the holy alliance, as some have thought; but it was the great preparation for war that Russia was making, and her opening her ports, and forming an alliance with England; which caused his going forth with great fury, at the head of 500,000 to destroy and utterly to make away many. "Yet he shall come to his end, and none shall help him;" which occurred in the year 1821.

And at THAT TIME shall Michael stand up, the great Prince: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at THAT TIME thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of *the* earth shall awake; and they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars FOREVER and EVER.

Where are we now? At what point of time, have we arrived, but the ETERNAL GLORIFICATION of the righteous? How did we get here, but by closely following the divine narrator, who began this chain of great events to Daniel, with these words: "And now I will shew thee the truth?" If all the eleventh, with the three first verses of the twelfth chapter, are not a closely connected chain of events, from "there shall stand up yet three kings in Persia," to the shining of the righteous forever and ever, then I most earnestly entreat the professor to point us out the defective link.

How, and where, does he get his authority for applying nearly all the 11th chapter to the wars between Syria and Egypt? What were the other horns about, and that other new power, further west? Why does he *not tell us, who the great prince, Michael,* is? I most earnestly call his attention to these first words: "*and at that time.*" What meaning is there in words, if these do not join the fall of Antiochus [if it means him] with Michael standing up, and the great time of trouble such as never was before? (We must not forget that this time of trouble is *after* Antiochus has come to his end, and none to help him.) *And at that time* deliverance comes to all whose names are written in the book; the dead arise, and the righteous are forever glorified. Will the professor point us to the fulfilment of these things after the fall of Antiochus, AND AT THAT TIME?

"Many shall run to and fro, and knowledge shall be increased. And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. Many shall be purified, and made white, and tried:—the wise shall understand." I would inquire of the professor, if there is any fulfilment of these things in this "time of the end?"

"And from the time the daily shall be taken away." Here, now, I wish to ask my brother to take his Hebrew lexicon, and look out the word here rendered "daily," and tell us whether that "best Hebrew scholar in New York" was correct in saying, the meaning is "continual wicked?" and if it is so, then how does he dare call it the Jewish sacrifice?

I cannot possibly agree with the professor with regard to these 1290 and 1335 days; but I do most cordially agree with him in the last verse. He says, "thou shalt go down to the grave in the cheering confidence that, ultimately, as allotted thee by the gracious purpose of God, thou shalt participate in all the blessings of the Messiah's kingdom, the kingdom which shall not be destroyed."

Mr. Editor, what a melancholy sight have we seen!—a distinguished professor of Theology, an instructor of young ministers, issuing remarks on the book of Daniel, in the "Review" of our denomination, and passing by such promises as are therein contained to "THE SAINTS;" or if he notices them at all, it is only to mutilate, or explain them to mean some vindication of the Jewish worship. To what a state of things have we arrived, when "a ripe scholar" could find four ancient universal empires, and the Roman *not* one of them; and that all the prophetic periods in this book (except the seventy weeks) terminated with Antiochus, 168 B. C.

"Our task is ended," and although we have *not* "assumed the office of a pilot," yet, how could we see "the waves strewed with another wreck," without pointing it out? "We take no pleasure in differing from the good and devoted" professor. "But we must be permitted to bow with the profoundest reverence to the majesty of divine truth, whenever it is discovered." That this humble effort, undertaken and carried on by constant prayer, may be blest to the awakening of my respected brother to a re-examination of this subject, is the most earnest prayer of L. H.

APPENDIX.

As the foregoing remarks were prepared for the Christian Watchman, and as I well knew both Mr. Crowell and the publisher were hostile to the Second Coming of Christ in 1843, I was obliged, of course, to content myself with merely overturning the professor's theory, without building up any other; but, meagre as was my article in this respect, it was inadmissible to their columns.

While I have been considering Mr. Chase's "*Remarks,*" and looking over Professor Stuart's "*Hints on Prophecy,*" I have been led to inquire, what can be the reason that our learned and good men are driven to such extremities: to come out against nearly all their own standard commentaries; the heretofore received opinions of the pious fathers; so as to raise a universal shout of exultation among the wicked; even to call forth the shrill notes of the "Trumpet" in their commendation? I did not need to inquire long. The reason is obvious;—"*my Lord delayeth his coming*" was too visible in every line of their "*Remarks,*" and "*Hints,*" for the eagle eyes of the "*wicked servants*" not to see it; and when they saw it, it was natural for them to rejoice.

"The end is not yet," says Mr. Dimmick. "Amen,' say all the Universalists in the land. "*It is all moonshine,*" says Dr. Sharp: "Good," says Mr. T. Whittemore; "the doctor is a man of sound understanding." "*The world will stand centuries, and hundreds of centuries to come,*" says Mr. Rogers: "True," say *Fiction* Norris and *Chameleon* Lovell, of the "Olive Branch;" the world is yet in its infancy, and will exist to a good old age." "It is only unlearned men wresting the Scriptures," says Mr. P. Smith, of Carlisle. "That is it," echoes the great mass of the wicked. "There always have been men, in every age, prophesying that the world was soon coming to an end," says every opposing minister in the land, who has condescended to speak out upon the subject; ergo, the world will never come to an end. "The day and hour are not known to any man, or angel;" therefore it cannot come next year. Universalists quote this passage as often as any other, although this chapter was all fulfilled at the destruction of Jerusalem, according to their belief. But enough of this.

On the 12th page of Mr. Chase's Remarks, he says, "It was in the days of these kings that the God of heaven should set up [cause to stand,] a kingdom, which was not to be destroyed; that is, he would preserve, sustain and gloriously vindicate the true religion, the worship connected with the promises made to the patriarchs and prophets, and with the coming of the Messiah, in whom all the nations were to be blessed." As he leaves out the best part of this passage, I will quote the remainder. Dan. ii. 44. "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms; and it shall stand forever." So, then, according to his views of this passage, the stone striking the image, and reducing it to chaff, and becoming a great mountain, and filling the whole earth, (for it cannot be denied that this 44th verse is the explanation of that figure,) is nothing more than God's vindicating the Jewish worship! My soul sickens over such an explanation as this, from a learned theologian.

On the next page, after quoting the first part of that passage, "I beheld, and the same horn made war with the saints," &c., he says, "The INTERPOSITION here expressed in few words, and some of its important consequences, are set forth more *fully* and *vividly* in the glowing vision described in a preceding part of this 7th chapter, from the ninth to the 14th verses." Worse and worse! Are the divines mad?—Thrones cast down; Ancient of days coming on his fiery throne, preceded by a fiery stream, with ten thousand times ten thousand and thousands of thousands standing before him; the judgment set, and the books opened; the beast [the fourth kingdom] given to the burning flame; the Son of man coming with the clouds of heaven, and receiving his dominion, and glory, and an everlasting kingdom, which shall not pass away! *only,* INTERPOSING in behalf of the Jews!! Oh, brother Chase, fall upon your knees, with the Bible open at this chapter, and entreat God to forgive you for wresting the plain and vivid description of that tremendous scene, which I most fully believe will burst upon a guilty world, and a sleeping church, in **1843!**

POSTSCRIPT.

There is one thing in which we are supported by this "highly respected theological professor," viz., both little horns are the same identical power. We heartily thank him for this.

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[1] How can any man of common understanding read this description of the he-goat's coming on the wings of the wind, from the west, casting down, and stamping upon the ram, and then waxing very great, without seeing the confusion which is introduced into the fair scriptural account of the four kingdoms, by adopting Mr. Chase's theory? Looking at this through his glasses, we see the *fourth* kingdom, flying from Europe, over the Hellespont, Asia Minor, and the Euphrates, charging upon and vanquishing the *second* kingdom; (by the way, I had thought this fourth empire embraced the whole East, even as far as the Indus.) We must not forget, it was the GOAT that came from the west, the GOAT that was moved with choler against the ram; the GOAT that brake the horns of the ram; it was the GOAT that cast him down, and stamped upon the ram; and Professor Chase says the GOAT is the "*fourth* kingdom upon earth." I know it was the "*first king*" that directed his movements; but it was no less the goat on that account. While this was going on between the *second* and *fourth* kingdoms, where, I would ask, was the "*third* kingdom of brass, which should bear rule over all the earth?"—where? Why, it was high and dry, standing up, a mere appendage to the *fourth*. But after the goat had become very great, the great horn was broken, and four came up in its stead; but it was the GOAT still.

[2] The dissimilarity in the symbols, setting forth the professor's third kingdom, must not be forgotten; viz., belly and thighs of brass: four winged, four headed leopard, and one great horn. Where is the least resemblance in the two first with the last? But put the two first with the goat himself, with his four horns, and all is harmony, suitableness and proportion.

[3] If the Roman is not the *fourth* universal empire, then it *must* be the *fifth*; but I defy any man to find any *fifth* universal kingdom in the book of Daniel, but the endless kingdom of "THE SAINTS," which is to be set up WHEN the clay, iron, brass, silver, and gold of the image are broken to pieces together; and WHEN the *fourth* beast is slain, and his body destroyed, and given to the burning flame; and WHEN the little horn is broken *without* hand: and if it is ETERNAL, then its subjects *must* be in their immortal bodies;—ergo, the Roman then is the fourth kingdom.

Scoffer's Corner.

"There shall come in the last days scoffers, walking after their own lusts."—PETER.

The Miller tabernacle is going up at Boston. The beams and rafters are now laid, and the roof will be on shortly. There will be a large congregation at the dedication of this temple of folly, we doubt not.—*Daily Express.*

SEVEN WEEKS MORE.—The editors of the Midnight Cry, the Millerite paper in this city, refuse to take subscriptions for more than seven weeks, when they expect the cry will be heard as well as seen. Seven weeks, however, is an ominous period in prophetic numbers.—What if these seven weeks should turn out, like the seven weeks of Daniel, to be weeks of mystical *years*—each one a year of years? It is well that the time is so near when the question will be settled. What will then become of these *Miller dupes?* If the result is like that of many similar fancies, *not a few of them will reject the Bible, and turn infidels,* because the predictions of the Bible, as interpreted by them, have failed of fulfilment.—*Journal of Commerce, Jan.* 28, *endorsed in part by N. Y. Express, Jan.* 30, *and Tribune, Jan.* 31.

[A few months ago, it was a standing theme of scoffing that we were taking subscriptions one year in advance, when the fact was that our terms were $1 per volume—the volume extending six months. We have now published the Midnight Cry several months, making our terms for three months only, that no one might say we wished to get money for which we expected to render no equivalent. The consequence is, that our opponents turn *prophets* and manufacture future infidelity, just as they have heretofore manufactured riots and lynching.]—ED.

☞Jonah preached the destruction of Nineveh, and was as mad as a March hare because the Lord repented and saved the city. Old Miller will be terribly disappointed, and grievously annoyed, if his prediction should prove untrue. We will lay a small bet he'll swear like a pirate if this good world of ours heaves not from its firm base in April.—*N. Y. Tattler, Jan.* 30.

THE MILLER DELUSION.—The *biggest lie* that can be told comes to be believed as a Gospel truth, if boldly and continually asserted, and there is nobody at hand to contradict it. Thus it happens, that any opinion or doctrine, however repugnant to reason or common sense, is sure to find believers and followers; thus mountebanks and impostors have ridden upon the necks of men and women from the earliest records of society. This is a well-known principle of human nature, but its effects are no where so widely apparent as in matters of religion. A perversion of the uses for which the sacred record was designed has led many to speculate upon such passages as are *deemed to be* prophetical of future events, and to *attempt to predict* from them the hidden mysteries of coming time. The ignorance of such an attempt is equalled only by its *profanity* and *gross impiety.* The Sovereign Ruler of Nature, revealed to us in the holy volume, we know also through His visible creation around us. Not that these laws transcend the power of His omnipotent will, but His wisdom refrains from marring the harmony of nature by an interruption of them, and they are sufficient for the accomplishment of His own inscrutable purposes.

We have been led to these reflections by noticing the very wide prevalence which the *Miller delusion* has obtained throughout the country; and as a part of the history of the times, and as serving to illustrate the nature and extent of *human credulity,* the subject is worthy of attention. Not that there is any thing remarkable in this particular *delusion,* for the whole history of society is full of accounts of *similar vagaries.* Dreaming, idle people, who have not enough to do to keep their minds employed, are very apt to be run away with by their imaginations; hence every age has had its *pretended prophets and apostles;* some of them *honestly believing themselves gifted with supernatural powers;* but the *greater part* mere *cheats* and *impostors.* These things, it is true, generally correct themselves after they have run their course, but they nevertheless occasion a great deal of private mischief during their progress. Millerism especially is likely to do a great deal of harm in this way, and we have heard of a number of cases of people giving up their ordinary occupations to wander round the country, hearing and preaching these *nonsensical doctrines.*—This must lead to the breaking up of families, and to habits of idleness and *profligacy.*

These things belong to the infirmity of human nature, and they are to be treated as one would treat the conceits of an *idiot* or *crazy man.* It is *folly* to use *reason* with any but reasonable people, and the attempt to convince a Millerite of his error by argument and grave appeals to common sense, would only serve to render him more obstinate in his belief, and by magnifying its importance, give it further currency among the ignorant and unthinking.—*N. Y. Sun, Jan.* 28.

WISE SUGGESTIONS FROM "REASON."

A writer in the Cincinnati Republican deserves the thanks of its readers for the plain way in which he rebukes the scoffing of the age, by suggesting a better train of thought. Hear him :

"MR. EDITOR,—I know not whether this communication may meet your approbation, your paper being more political than religious, yet viewing it as a medium through which a useful hint may be transmitted, I see no reason why it may not find a place.

"*With* this premise, permit me to enquire if you have examined the so-called 'Miller doctrine?' Of course, I presume you have not ; but that with the immense mass, are content to glide listlessly with the current of popular cant—along with the *Atheist* and *Scoffer*, whose poisoned shafts are often gilded by impious wit.

"Is there a God? Were there Holy Prophets? Have any of their prophecies been realized? And are there yet any to be fulfilled? These are questions which all should lay to their hearts, in connection with this subject, lest they suffer corruption by the ill timed jests, and callous sneers of the day.

"That the second advent of Christ has been foretold by the inspired prophets—preached by Jesus Christ and his apostles—and believed in by the Jews, are matters familiar to every one conversant with the Bible ; and constitute the hope of both Christian and Jew. It is true, that upon this, as in other matters, there is some difference of opinion. What we (Christians) term the second advent—the Jew considers the *first* ; whilst both Millerite and Jew look for a literal fulfilment of the prophecies—a respectable portion of Christians look merely for a spiritual change, or Christ's Kingdom.

"It is altogether an erroneous impression that the present view of the matter is new, or originated with Mr. Miller—the so-called 'weak old man,' 'fanatic,' &c. It was sufficiently established in the last masterly lecture of the Rev. Mr. Winthrop, that it was not only the doctrine taught by the Apostles and their disciples ; but that for many centuries after their time, no other interpretation was thought of than a personal and literal reign of the 'Messiah with his saints upon earth.' Eventually, however, a new doctrine sprang up, of a spiritual reign, and appears to have swayed the Christian community until, comparatively speaking, a few years back. The revival of this old, but now called new doctrine, originated with certain Episcopalian Clergymen in Scotland. Mr. Miller having the moral courage, and Christian zeal first to preach these views, has so identified himself with them in America, as to be considered their founder—and is really looked upon, and spoken of by sensible men, and men professing Christianity, as a wild, theoretical dreamer.

"Why do men thus seek to delude themselves? Why this cowardly shrinking from investigation, so essential to their hopes of future happiness and life! Do you believe the recorded truth of the Bible? If so, you must believe that this Globe was literally created—was literally deluged—and must be literally 'purified by fire'—for so says the word of God. This must transpire some time. Why may it not occur as well in our time, as any other time? Are there any philosophical or revealed reasons why it should not? I believe those who will examine the subject will find strong reasons to believe it will.

Some men will scarce believe anything connected with religion. They deny that the world will ever end,—was ever deluged,—or was ever created. Yet will they believe any record in profane history. Others believe, yet delay their repentance until it may be too late ; and many good Christians, even—wrapping themselves within the mantle of their own salvation—moot not this terrible question ; but by their silence and smiles engender indifference, and yield that encouragement, so insidious and so ruinous. Are these things justifiable in the sight of God, who,—be it in '43. '47, or later—will sit in judgment on their actions? Is it not the duty of every reasonable man to examine this matter, whether he be a professed Christian or not,—and to examine for himself, and not pin his mind to the faith of any man, or to the false and garbled statements so current in the publications of the day?

I am sure Mr. Miller's calculations and explanations are interesting and instructive ; and *should he* peradventure *form a* PROPER INFERENCE from the revelations and indications of the times, *can men escape by* CLOSING THEIR EYES FROM LIGHT AND KNOWLEDGE?

"REASON.

"P. S. My purpose was really to solicit, through your paper, the publication of Mr. Winthrop's Lectures ; but accidentally hear they *are* to be published. I am very glad to hear it ; as they are calculated to do much good, and should be read by every one.

The Political Examiner, at Georgetown, Ohio. is publishing Br. Litch's excellent work, on the Second Advent, occupying two pages weekly. Who will copy this noble example? We will give the books for republication.

REVIVALS.

We rejoice to hear of so many revivals in different quarters. The Lord is pouring out his Spirit, and we hope no professed Christian will stand in the way of the Lord's work. Those who are preaching against what they call "Millerism," would do well to inquire whether they are thereby promoting the cause of God. Here are a few notices of recent revivals :

CLAREMONT, N. H.

A writer in the Congregational Journal, who probably gave Mr. Miller no countenance while he labored in Claremont, gives the following sketch of the revival that followed his labors there :

"While ministers and people felt that something must be done, *Mr. Miller* came and gave a course of his lectures. *And as the result of his labors, not of his efforts to sustain his peculiar views, but of his solemn exhortations, some were awakened, and at the close of his lectures, the ministers of the Baptist and Methodist churches and myself, had an interview, and agreed upon a united effort.* Accordingly we commenced evening meetings, in the three houses of worship in rotation, and continued them, (Sabbath days and evenings excepted) for several weeks. The result was most glorious. More than 150, I think I may safely say, were brought into the service of God from the service of Satan."

It is pleasing to observe that sectarian walls were broken down. That was one good step. It is not strange that the blessing followed.

WILLIAMSBURG, L. I.

Brother Chandler commenced a course of lectures in the M. P. Church there, on Christ's Second Coming, about eight weeks ago. The meetings, in the church where he lectured, had previously been very thinly attended. A deep and pervading interest was soon awakened, and the meetings have been continued without interruption. Brother Smith, the pastor, says :

"I have an account of no less than one hundred and sixty-five souls who have professed to have experienced the forgiveness of their sins through the atoning blood of Christ, one hundred and thirty-three of whom have united with us in church fellowship. Last evening, when the invitation was given to all who were seeking the salvation of their souls to present themselves to the altar for prayers, it appeared that each was anxious to be before his neighbor, or to secure a place at the altar before it was filled up. The consequence was, that the females were entirely excluded from the altar, it being filled from one end to the other with males. This has been the case two or three nights in succession. There is no sign as yet that our protracted meeting will close soon, or the revival stop."

A political paper in the village, dated Jan. 25th, says :

"The attention to eternal things, which we noticed in a former number, still continues in our village. Many of all ages are now in possession of that hope which is full of immortality. The change among our inhabitants is so striking, that the most careless must be compelled to admit, that 'there are more things in heaven and earth than their philosophy hath dreamt of.' We have heard similar cheering news from Brooklyn, and some parts of the city of New York.

REVIVAL AT PLYMOUTH.

DEAR BROTHER HIMES,—In this place, on the 17th of last month, Bro. Calvin French commenced a course of lectures on the second coming of our Lord in 1843—Elders Lane, Harvey and Hermans were in attendance, —our meeting house was crowded during the lectures, and at the close many expressed their belief in the coming of their Lord during the present year. Bro. French confined himself principally to the absorbing subject that induced him to leave his home and family. Brother Lane went on as formerly and taught the people "what they should do to be saved," that they might be prepared *for that coming*. Through the united efforts of our brethren, and the blessing of our God, many have been hopefully converted from the error of their ways. Elder Lane has immersed two hundred and fifty since Lord's day the 18th of last month, and the work is still going on.

Many people appear determined to strive to have "part in the *first* resurrection," believing that "on such the second death hath no power." I will close by saying that a great many are convinced that our Lord's personal coming is near at hand, but the effect of that belief has not been such as many had anticipated. The people were calm and solemn,—no violent outbreaks,—but the utmost order and propriety was observed in all our meetings, and I think much good has been done There is every appearance of *real reformation*. Your friend and brother, H. GAYLORD.

Plymouth, Luzerne Co., Pa., Jan 7, 1843.

WORLDLINESS REPROVED.—A clergyman in one of our large cities lately addressed his people thus :—"My dearly beloved brethren, let me solemnly assure you that some of you might appropriate five, some ten or fifteen, some twenty thousand dollars, for charitable and benevolent purposes, and still retain *enough to ruin your children.*" What a lesson! How little regarded by parents in general! How fully borne out by the career of a large number of those who inherit independent fortunes, without the necessity of attending to business.—*Christian Reflector.*

Many followers of Christ seem to forget that He said : "Wo unto you that are rich." Lay not up for yourselves treasures on earth." We recently heard of two professed Christians in an eastern town, who owned residences each worth two or three thousand dollars, but they were building houses worth fifty thousand dollars apiece. On mentioning this fact, lately, a brother remarked that he knew a Presbyterian elder in Philadelphia, who was building a house for himself, worth $175,000. These are but specimens of facts almost beyond number.

Let them be compared with the reports of our Missionary and Bible Societies, harrassed with threatened bankruptcy, and compelled to withdraw or withhold missionaries from places which send the most affecting appeals. Do not many professors proclaim that they love fine houses, furniture, clothing and carriages more than they love the bodies and souls of those for whom their great Pattern suffered poverty, reproach and death?

REPORT FROM THE WEST.

CONDENSED FROM THE HOME MISSIONARY.

IOWA.—At every important point on the Mississippi, the Catholics have commenced their work and stationed their men. The amount which they have expended in the territory, in the erection of buildings is greater than that of all other denominations united.

Rev. Mr. Burnham, a native of New Hampshire, supplies *four churches*, and wishes a devoted itinerant would come to his relief in a field promising a great harvest.

Joe Smith recently sent out 300 men, two and two through the country, to counteract the disclosures made of his profligate conduct by Gen Bennett. *Error of every kind is full of life and activity.* Iowa is already one of the most inviting sections for emigration and missionary labor. A territory has recently been purchased of the Indians and added to that of Iowa *double the size of Massachusetts!* Host upon host of emigrants have gone to take possession, but not a single Congregational or Presbyterian minister. If the churches of the east will furnish the funds, the American Home Missionary Society says it "will make proof of the spirit of every unoccupied minister, who is fit for the work, by giving him a fair invitation to enter upon it."

WISKONSAN.—Many of the most important churches are destitute of pastors, whilst congregations and churches to an indefinite extent might be gathered in the teeming territory. A minister cries out in agony of spirit :

"O if the ministers at the East did but know the importance of *now* occupying this ground, and did but realize the influence they might wield here for the cause of Christ, and if they had withal the spirit of Paul, there would be, to use a western phrase, 'a general rush' to this field. If the whole truth were seen and felt on this subject, in all its force, it would be difficult to keep ministers enough in the older States to supply their wants."

ILLINOIS.—Campbellism, Mormonism, and other errors, are vigorous and prevailing on the beautiful prairies of Illinois, as well as in other western States. The demand for more ministers is pressing.

The ministers of the West complain of their discouragements and trials from the evil example of many professors from the East. They neglect connecting themselves with any church. They desecrate the Sabbath ; they shun the sanctuary, and in many instances embrace fatal errors, as well as fall into vicious conduct.

SCARCITY OF FUNDS.—The January number of the Missionary Herald shows an alarming deficiency of funds contributed to the A. B. C. F. M. All our Bible and missionary operations appear to be in danger.

The donations and legacies received during the month of November amount to $17,000. Last year, during the same month, they amounted to more than $49,000.

With November closed the first third of the current financial year. The receipts for these four months fall below $64,000 ; while last year they exceeded in those months $114,000.

The necessary expenditures during the last four months have exceeded the receipts by more than $26,000.—*Bap. Adv.*

The N. Y. City Tract Society is in debt more than 800 dollars.

"The great **DAY** of the Lord is near, **IT IS NEAR**, and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

THE great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever;*" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever.*" This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things; —a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

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Commence with the 20th verse. Here Daniel says, "while he was confessing his sins, and the sins of his people Israel, the man Gabriel, whom he had seen in the vision at the beginning, informed him, and talked with him, and said, O Daniel, I am now come forth to give thee skill and *understanding*. At the beginning of thy supplications the commandment came forth, and I am come to *show* thee; therefore understand the matter, and consider *the vision*." Now if these four last verses are not the key to open the only two dark parts in *the vision*, then Gabriel disobeyed the command, and is proved a liar, neither of which will be admitted for a moment. The first of these verses says that seventy weeks are determined upon, to finish the transgression, to make an end of sins to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up *the vision* and prophecy, and to anoint the Most Holy. And in the next verse we find the time to commence the seventy weeks, viz., at the going forth of the decree to restore and build Jerusalem. Now we have all we want; we know when to begin the 2300 days, and that they must be taken for years, as it would be impossible to do all those things spoken of in seventy weeks of days, or in about one year and a third. Let us keep in mind that we are looking at Gabriel's explanation of *the vision;* if we do, we cannot but see that the 2300 days and the seventy weeks begin at one and the same time, and are of the same nature, that is, a day standing for a year. Now look into your large Bible, over Ezra, seventh chapter, where you will find the decree, and you see 457 B. C.; to this add 1843, and you have the 2300, which is the whole vision; or take the 70 weeks, which is 490 years, and subtract it from the 2300, and you have 1810 remaining, which extends from the death of Christ (which, recollect, was to seal *the vision*) to A. D. 1843. And now as sure as Christ was cut off at the end of 490 years from the going forth of the decree, (which our strongest opponents admit,) *the vision* will run out in 1843, and Christ will come, with all those that sleep in Jesus, and re-animate their bodies, change all his living ones to immortality, burn the bodies of all the living wicked, at the same time the earth and elements are melting, and set up his everlasting kingdom in the then new earth.

And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

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And now let me ask, are you prepared for this great day? If not, delay not a moment, fly to Jesus, make the Judge your friend; for no man can tell how soon the door of mercy will close. What an awful moment is this! Fourteen months past the sixth trumpet and second wo, and "the third wo cometh quickly." Fifteen months *may* finish Daniel's vision, and the fifth kingdom come in all its glory; the very last sands of the 2300 days running out; iniquity *is* abounding; the love of many *has* waxed cold; knowledge *has* increased; the power of the holy people *is* scattered; many *have* been purified and made white; the gospel *has* been published in all the world; the church *is* in her Laodicean state; Ottoman supremacy *is* gone; and, of course, the seventh trumpet must be near sounding; perilous times *have* come; professors *are* lovers of themselves more than lovers of God. Again, I ask, Are you ready? Are you living for God or for yourself, for heaven or for earth? Will you risk endless torments for a few months' earthly pleasure? How can you endure ever lasting burnings? How can you forego everlasting glory? *Ministers of Christ*, I entreat you to lay aside the books of men, and examine God's book with prayer, and see if these things are not so. Your hearers are watching every word you say upon this subject with in tense interest. Many of you *have* admitted it may come shortly; many more, that Daniel's vision is out in 1843. These I entreat to examine the second, seventh and eighth chapters, and see if they all do not take hold on judgment.

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*If an inspired penman had said there had been seventy weeks from the going forth of the commandment to restore and build Jerusalem to the cutting off of the Messiah, who would dispute it? But is a divine declaration that it shall be so any less strong and certain? By no means. It was exactly fulfilled.

NOTE.—The author of this diagram has been, for a number of years, an humble member of a Baptist church in Massachusetts. Three years ago he became fully convinced of the doctrine he now preaches, and gave himself up to the work of proclaiming the midnight cry. Revivals have attended his labors, in which great multitudes have been converted. For the result of his labors in Plymouth, Pa., see notices of revivals.]—ED. MID. CRY.

"The great **DAY** of the Lord is near, **IT IS NEAR**, and **HASTETH** greatly."---Zeph. i. 14.

A CLUE TO THE TIME.

BY LEWIS HERSEY.

THE great God hath showed us, by his servant the prophet Daniel, that there shall arise five great kingdoms to the supremacy in this world; and that the four first shall be earthly, sensual, devilish; that they will tread upon and persecute the subjects preparing for the fifth kingdom during their whole existence, down to the time that the King of the fifth kingdom shall come, on his "white horse," with "many crowns" on his head, followed with the armies of heaven, also on "white horses," and "miserably destroy those wicked men, and let out his vineyard to others," and "bind the strong man [Satan] and spoil his goods," purify and make new the earth, raise and glorify the bodies of all his subjects, and thus set up his everlasting kingdom over the whole earth. Thus "shall the righteous inherit the land and dwell therein *forever;*" thus "shall the righteous *never* be removed, and the wicked *not* inhabit the earth."

We will begin our investigations with Daniel ii. 31. Here we cannot fail to perceive, in his explanations of the king's dream, the four earthly kingdoms, and that the last, which was the Roman, should be divided into ten, signified by the toes of the image; and in verse 44 we read, "In the days of these kings shall the God of heaven set up a kingdom, which shall *never* be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand *forever*." This clearly shows us that when the stone strikes the image and breaks it to pieces, and the wind carries it away like the chaff of the summer threshing-floor, then the stone becomes a great mountain, or kingdom, and fills the whole earth. If there is a doubt on the mind of any that this vision brings us down to the day of judgment, let us turn over to the seventh chapter and see what that will teach us.

In the first seven verses we perceive the four great beasts represent the same four great kingdoms that the four metals of the image did in the second chapter; the division of the last, or Roman, into ten, signified by the ten horns, the same as the toes of the image; but now in the eighth verse, while Daniel was considering, he saw the little horn making its way up among the ten, pushing out one, and another, and another, by the roots, with its eyes, and its mouth speaking great things;—a most beautiful representation of the rise and establishment of Papacy. But now in the 9th and 10th verses, blessed be God, the Ancient of Days is seen coming, on his throne of fiery flame, propelled on wheels of burning fire, with a fiery stream issuing and coming forth from before him, with the fifth kingdom with him; for let us take notice that John, in Rev. v., 10th and 11th verses, has the same ten thousand times ten thousand, and thousands of thousands, who say of themselves "that they shall reign on the earth." And, says Daniel, "the judgment was set, and the books were opened." Query. Does Daniel's vision include the judgment? Daniel beheld still further, till he saw the beast slain, and his body given to the burning flame, the Son of man coming with the clouds of heaven, and receiving his "dominion and glory and kingdom." Now what says Daniel in the 16th verse? "So he *told* me, and made me *know* the interpretations of the things;" and in the 17th and 18th verses are comprised the whole vision of the five kingdoms; and if eternity is not stamped on the fifth, then no words can express it. Again, says Daniel in the 21st and 22d verses, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Query. Where is any room for a millennium before the judgment? And in the further explanations in this chapter, the whole is gone over again, with a minuteness equalled only by the grandeur of the subject, and winds up with that glorious, soul-cheering promise, "and the kingdom, and dominion, and the greatness of the kingdom *under* the whole heaven, shall be given to the people of the saints of the Most High."

Now let us look at the eighth chapter. We see in the first verse that this vision is after, or like the one we have been considering in the preceding chapter, with the exception of the Babylonish empire, and begins with the Persian. Then follows the Grecian; and in the 8th verse he notices the changes in that empire. In the 9th verse he introduces the little horn, *Popery*, again, and delineates his character and work so clearly, that it is not easily evaded; and in the angel's further description of this wonderful little horn, in the 23d, 24th, and 25th verses, we see the identical same personage as was brought to our view in the seventh chapter, and his end, by being broken without hand. That this will not be till the stone strikes the image, is certain from the whole tenor of the seventh chapter, as well as the account Paul gives us of his end in 2 Thess. ii. 8: "Whom the Lord shall destroy with the brightness of his coming." Now is it not reasonable that Daniel would wish to know how long this vision, which he had had at three different times, and all bringing him down to the day of judgment, would be? Now look at the question in the 13th verse. "How long shall be *the vision?*" The answer is in the next verse, "unto 2300 days; then shall the sanctuary be cleansed." This must be the time that Malachi speaks of, when it shall burn as an oven; when all the wicked shall be burned to ashes; when he shall send forth his angels, and gather out of his kingdom all that offend, and when he gathers the tares in bundles to burn. But now, when Daniel sought for the meaning, as is said in the 15th verse, he heard a man's voice, which called and said, Gabriel, make this man to understand *the vision*. And he came, and stood, and said unto me, Understand, O son of man, for *the vision* shall be at the time of the *end*. And then further, in the 19th verse,—"I will make thee *know* what shall be in the last end of the indignation, for at the time appointed [to wit, 2300 days] the *end* shall be." Now in the 26th verse Gabriel says, "*the vision* of the evening and the morning which was told is true; wherefore *shut* thou up *the vision;* for it shall be for many days. And in the last verse, Daniel says he was astonished at *the vision*, but none understood it. But it had all been explained to him, except two things; these were, when to begin it, and what he was to understand by the 2300 days. For these two important points we must look to the next chapter.

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And here it is worthy of special notice, that the *inspired* "determined upon" seventy weeks, like a great arch, spans the only doubtful spot in our chronology, and places its broad buttress on this side, in the solid clay-bottom of our Anno Domini. With this admitted truth staring us full in the face, who can, with their eyes and heart open to see and believe the word of God, resist the conclusion that Daniel's vision, wherein he saw the nations broken to pieces and blown away "like the chaff of the summer threshing-floor," and "the judgment sit, and the books opened," and the little horn, that "stood up against the Prince of princes, broken without hand," which was shown Daniel to be 2300 years long, 490 of which expired with Christ on the cross, will run out in 1843, and the awful scenes of judgment commence?

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The Clue to the Time was written by a Bible student, who when he first heard of Mr. Miller's views, resolved to search the Scriptures daily, to see if these things were so. Being a city watchman, he had much time in the night for reflection, and in the day for study. He placed his great Bible by his side on his shoemakers' bench, and studied Daniel, until he was convinced that Mr. Miller *might* be right. Further investigation convinced him that he *must* be right, and he has here given a brief sketch of his reasons. Ponder it well.

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THE CAUSE IN ENGLAND.

The editor of the Disciple, an excellent paper printed at Dover, N. H , has just received a letter from Thomas Smith, of Bradford, England, of which here is an extract:

"You have seen, I believe, some copies of my little publications on money. I now enclose three others on other topics. The Second Advent question is making very ragid progress in England. I think *a thousand people* have received the true view—that it is to be premillenial—in meetings I have *very recently held*. More correct views as to Property, Peace, Oaths, and Temperance, are also making cheering progress. And what cheers my own mind most, I trust a primitive, holy flame of ardent love to THE CRUCIFIED REDEEMER is being enkindled."

On this, the editor of the Disciple remarks :

"The Tracts he sends, treat principally of the near Advent of Christ, and the terrible events immediately connected with it. No exact time or year is specified, but the events are regarded as close at hand. And why should they not be ? Has not the world had a sufficient probationary trial ? Our Lord foretold the end would come when his gospel should have been preached in all the world for a witness to all nations. We believe that witness has been borne through the world—and the world now appears as the ground which, having received the rain of heaven, yet bearing only thorns and briers, is rejected, 'nigh unto cursing, and whose end is to be burned.' Has it not produced sin, and misery, and death enough ? Thomas Smith's Tracts on this subject contain most excellent encouragement and instruction to his suffering countrymen, ground down to toil and starvation under the tyrannical Government and monopolists. The slaves and oppressed poor of this country are proper objects for the same encouragement and instruction. We shall do what we can to have them enjoy the benefit of them, copying them into our paper, in this and future numbers, and perhaps publishing them otherwise.

"Amidst the cheering reforms progressing in England, the writer of the above letter is cheered most by the evidence that a 'primitive holy flame of ardent love to the crucified Redeemer is being enkindled.' This expression greatly gladdens our heart. In proportion as he is truly loved, and believed on, and learned of, reform will progress. Where the preaching, in the power of the Spirit, of Christ and him crucified, fails—all must fail. The foolishness and weakness of this preaching is the wisdom and power of God for human reform and redemption. No substitute will answer. And we trust that primitive love and faith is enkindling, insomuch that when Christ shall come, he will find a spark, a little flame at least, upon the earth."

BETTER DAYS ARE COMING.

[This is one of the Tracts by Thomas Smith, of England, sent us with his letter copied in another column. Its warnings and consolations are applicable to our countrymen as well as to his. We would be glad to speak these words to every slave and slaveholder—to all the "good distressed," and to all that distress them—to low and high, to the virtuous and the vile.—*Ed. Disciple.*]

Fellow countrymen, ere long there will be peace and plenty throughout all the world. Better and brighter days are coming!

Ere long, the crimes of the wicked, and the groans and sighs of the wretched shall come to an end. The noise and clamor of war shall soon be hushed. The struggle after power and wealth, now almost universal among all classes, shall soon cease, and the holy, happy, ransomed nations of the earth, shall delight themselves in the abundance of peace, and flourish so long as the sun and the moon endure.

But, my fellow countrymen, a most dark and dreadful day is also coming, and it is coming first. The Lord of heaven and earth will make a short work upon the earth. He tells you that his "determination is to gather the nations, and assemble the kingdoms, to pour upon them his indignation, even all his fierce anger; for all the earth shall be devoured with the fire of his jealousy. And then will he turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3: 8, 9. This is the rapidly approaching destiny of the world in which we live. And now for evidence that what I say is true.

The Bible says. "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles," the times now passing away, "be fulfilled." And then, immediately after the tribulation of those days, Matt. 24: 29, "there shall be signs in the sun, and in the moon, and in the stars, and upon earth distress of nations, with perplexity ; the sea and the waves roaring ; men's hearts failing them for fear, and for looking after those things which are coming upon the earth ; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in the clouds of heaven with power and great glory." Luke 21: 24 to 27. The Lord God shall then come, and all the saints with him. And the Lord shall be king over all the earth ; in that day there shall be one Lord, and his name one. Zech. 14: 5 to 9. He "shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God," and destroying "the man of sin by the brightness of his coming." 2 Thess. 1 and 2. Then, the heavens having received the Lord until the times of restitution, Acts 3: 21, the Lord arises up to the prey, Zeph. 3: 8, and makes a short work upon the earth ; and the times of the Gentiles being then fulfilled, the times of restitution do then commence. He gathers the nations and assembles the kingdoms, Zeph. 8: 8. The man of sin also ; "the beast," as well as the "kings of the earth, and their armies, are gathered together to make war against Him ;" but the beast is taken and destroyed, and the remnant slain. Rev. 19: 20. Then also are the seven last plagues poured out upon the earth. Rev. 16. The nations that will not serve Zion then perish—yea, they are utterly wasted. Isa. 60. 12. The whole earth is then consumed by the fire of the Lord's jealousy, and then is turned upon the people a pure language, and they will serve the Lord with one consent. Turn to your Bibles, as above, and read and compare, and determine for yourselves.

Fellow countrymen, prepare yourselves. Heed not your wealth or poverty—these are not worth a thought. Heed not your wrongs and grievances—they will soon cease forever. Brighter and better days are coming, but a most terrible catastrophe must intervene. Cease then your anxious, useless struggles. Leave all your wrongs with the Almighty Lord of Lords—he will redress them soon. Prepare yourselves! Turn to the Lord. Acquaint yourselves with him, and be at peace. Send your treasures and your hearts to heaven. Devote yourselves to God, and live for him, and for your fellow men. Strive to turn many from their evil ways. Strive also to relieve their temporal necessities. This is the way, the only sure way to escape the terrors that must precede brighter and better days. Better days are coming, but a most dark and dreadful day is coming first !

FROM BROTHER CHARLES FITCH.

Dear Brother Himes,—A second box of books has been received, for which, bless the Lord. I am taking all ways that I can to distribute them as extensively as possible. I receive but little money, and what I have received, I have been necessitated to appropriate to my daily expenses, as I had not enough by considerable to meet the expenses of getting here, and as yet, have received nothing in shape of money, since I came, but from publications. I am trying, however, to be a faithful steward of the Lord's mysteries, and am distributing the works just as fast as opportunities offer for getting them abroad. The papers. &c., are excellent. We have some good ladies, sisters, I mean, who take a lot of them and go into the streets and distribute them among those who come in from the country on business, and thus the light goes abroad in all directions. I have seen a few preachers, honest souls, who have seemed to know no better than to believe God ; poor of course in this world's goods, and to such I have given books for distribution. To all who want books I give them, and when they have money to give in return I take it, but in no instance do I withhold light for want of money. I have the satisfaction to know, that some of our most intelligent and pious christians here, from careful examination of the subject, are becoming decided and enlightened believers in the second advent, and also that the Lord has been pleased to pour out His Spirit and convert sinners in this place, both at my first visit here, and since my return. Everlasting praise to His Holy name. I trust that we shall see a glorious work in this place. I am preaching every day, and this week we have a prayer meeting every afternoon. The spirit of God is with us, and sinners are turning to the Lord ; while watchmen on the walls, as they are called, are doing their utmost to oppose. May the Lord open their eyes. I have just received a letter from an Oberlin student ; a thorough believer in the second advent, who is lecturing at Fort Wayne, Indiana, who wishes to receive some publications. I shall forward him some by the earliest opportunity. He is a good man and true—says that the Lord is giving him favor among the people, and that doors of usefulness are open on every side. This is a cold, stormy country. We have not seen a fair day for weeks—the terrible winds have been sweeping over the lake, and many have found a watery grave. Its a cold, stormy world too, my brother, and thanks be to God for the prospect of soon seeing a better.

To bring about an extensive and permanent reformation in this crazy world. I am convinced, is a hopeless thing. Never, till fire purifies it, and the wicked are destroyed out of it, and the devil chained and put into the pit, shall we have peace without—though we may within, thank God, have peace with God through our Lord Jesus Christ.

"Fly, lingering moments, fly, oh fly !
"I thirst, I pant. I long, I sigh,
"Angelic joys to prove."

Cleveland, Nov. 29th, 1842.

Liar's Department.

"*In the last days, men shall be false accusers.*"

The Miller Tabernacle.—The Mayor of Boston has put a stop to the erection of this building, in consequence of the frailness of its walls. Probably the Millerites thought it would stand as long as they should require it.—*Journal of Commerce, Jan.* 16.

THE TIME PROLONGED.

It is understood that Miller and his associates have recently carefully reviewed the calculation upon which they found the prophecy of the near approach of the end of the world, when an error was discovered in the footing of one of the columns of a thousand years. This is a very important discovery just now. It will dispel the uneasiness about so sudden a go-off, and give promise that we are yet to witness the fulfilment of many a bubble, and realize the enjoyment of many a panic, before the end of all things. The ascension robes with which many of the Millerites of Long Island have provided themselves are not likely to be wanted.—*Journal of Commerce.*

This paragraph has been copied East, West, North, and South ; the secular papers heading it "Important News," and the religious papers calling it "Too good to be true." It was got up by a clerk, and slipped into the paper without the sanction of either editor; but the honesty of "false accusers," "having the form of godliness" in these "last days" requires no correction of these "rich jokes," with which one scoffing editor "humbugs" his fraternity.

Millerism.—The editor of the Vermont Chronicle, a paper of high character, and which never indulges in random charges or assertions, says, "From much inquiry and various facts which have come to our knowledge, we have no confidence in the idea that Miller himself believes his doctrine."—*N. Y. Tribune, Jan.* 27, *and Chronicle and Tattler, Jan.* 30.

The interpretation of prophecy has becrazed a great many men, and is becrazing more just now than for a long time before. If we are correctly informed, several of the disciples of Miller have already become tenants of our various insane hospitals. Many more of them, we fear, will be a burthen to the community in those charitable receptacles, long after the humbuggery which sent them there has come to an end —*Jour. of Com , Jan.* 28.

"That Mr. Miller has fixed the day (23d of April) for the end of the world, is a fact perfectly notorious. For authority, I would refer to the N. Y. Sun."

So said a writer in the Western Empire, Dayton, Ohio. The truth is, Mr. Miller has not even designated the month, and the 23d of April has no connection with any prophetic period in his interpretation of prophecy.

"J. V. Himes, publisher of the Second Advent Books, recently requested a settlement with the men he had dealings with, because he wished to have all his affairs settled up before Christ should come. When he found the balance in account with the printers was largely against him, he demanded a credit of nine months."

So said a bookseller in New York.

The truth is, Mr. Himes settled all his bills on the second day of January, the first day being the Sabbath, paying every creditor he could find, and he has directed all who do work for him to bring in their bills for payment every month. So much for Boston. Respecting New York, we will let the printers speak :

We have done printing for Mr. Himes, and furnished paper, to the amount of $2000, and he has always tendered us payment in full *as soon as the work was done.*

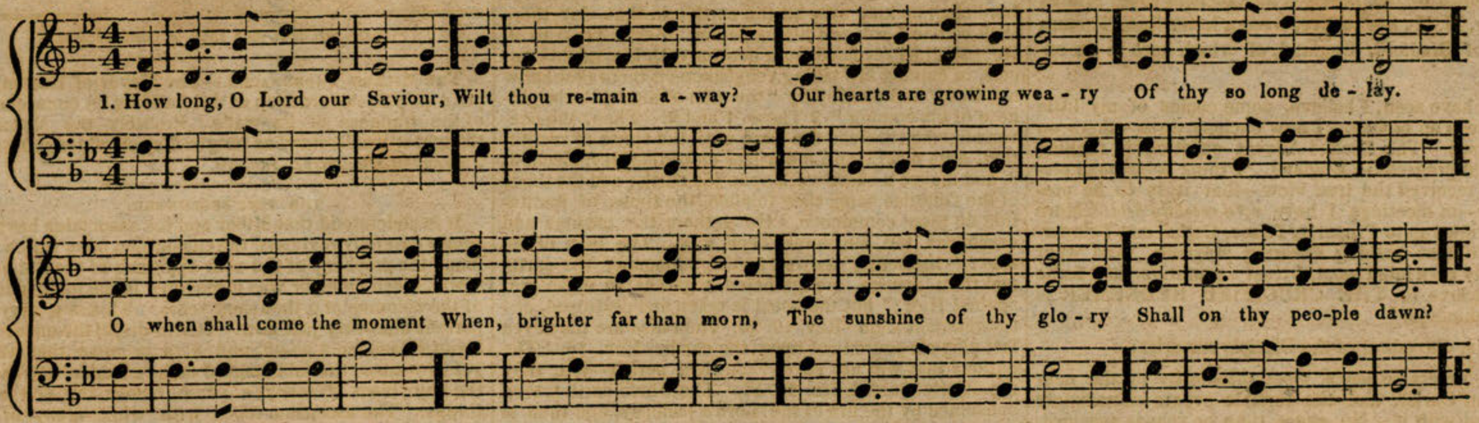
Feb. 1, 1843. Piercy & Reed.

Millerite Tabernacle.—The Mayor of Boston has forbidden the erection of the slightly constructed fabric which the Millerites were raising in that city. It was regarded as unsafe by all competent workmen who had examined it. The judgment displayed in such an attempt to expose the lives of numbers, is of a piece with the rest of the system.—*Baptist Advocate.*

If the editor of this religious paper had looked into the Boston Daily Mail, he would have seen the truth stated thus :—

"Several applications have been made to the city government, to prevent the opening of this new establishment, but our worthy fathers have wisely determined that every man must be left to worship God according to the dictates of his conscience, until he interferes with the public peace.—*Boston Mail.*

HOW LONG, O LORD!


1. How long, O Lord our Saviour, Wilt thou re-main a - way? Our hearts are growing wea - ry Of thy so long de - lay.
O when shall come the moment When, brighter far than morn, The sunshine of thy glo - ry Shall on thy peo-ple dawn?

2 How long, O gracious Master,
Wilt thou thy household leave?
So long hast thou now tarried,
Few thy return believe.
Immers'd in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome thee.

3 How long, O heav'nly Bridegroom
How long wilt thou delay?
And yet how few are grieving
That thou dost absent stay!
Thy very Bride her portion
And calling hath forgot,
And seeks for ease and glory
Where thou, her Lord, art not.

4 O wake thy slumbering virgins;
Send forth the solemn cry,
Let all thy saints repeat it,
"The Bridegroom draweth nigh!"
May all our lamps be burning,
Our loins well girded be,
Each longing heart preparing
With joy thy face to see.

Sabbath Scene in the Capital of a Christian Nation.

A writer from Washington calls that, the "metropolis of the political, but Sodom and Gomorrah of the moral world."

The correspondent of the Tribune, writing from there, Sabbath evg., Jan. 22, gives the following sketch of a hoax played off there, in the capital of a land where men speak

> "Oppression and revolt,
> Conceiving and uttering from the heart, WORDS of FALSEHOOD,
> And judgment is turned away backward,
> And justice standeth afar off;
> For truth is fallen in the street,
> And equity cannot enter,
> Yea, TRUTH FAILETH:
> And he that departeth from eivl is accounted mad."

"A great crowd of people of all sorts and descriptions, including many members of Congress, collected this afternoon in front of the portico of the Patent-Office to hear a discourse from Mr. Miller, of Millennium celebrity, who had been announced by handbills to preach at that place to-day. The crowd was immense, amounting to many thousands—A railing was extended across the lower flight of the lofty steps of the portico, and Police officers were stationed to preserve order and to keep the crowd off the steps After much waiting and some fighting between the officers and the sovereigns, who wished to be admitted to the upper flight of steps among the members of Congress and other dignitaries who were assembled there in privileged and exclusive dignity, it was announced by a clergyman from the portico, that "Mr. Miller *was not in town*, and that there was no reason to expect him," and the Rev. speaker proposed to the "*large and most intelligent* assemblage," as he facetiously termed it, that the mob should be turned into a Temperance meeting, and that the Hon. Mr Briggs be called out to address them. But the "highly intelligent" crowd expressed great unwillingness to take up with Mr. B. or any thing short of Miller himself, and thereupon tore down the railing, and showed their supremacy by taking possession of the Portico. A proper Sunday work!

Yours, MANHATTAN.

"DAY AND HOUR."—A HINT.

TO THE EDITOR OF THE MIDNIGHT CRY:

Dear Brother,—Among the various would-be arguments brought against your view of the near approach of the Son of God, none appears to me more weak, or more common, than the following: "No man knoweth either the day or the hour," &c. So that, were I to assure you that a friend had promised me a visit in this city during the present year, you are to deny the possibility of such visit taking place, because he has named neither the day nor the hour on which I am to expect him. Were you to offer such objection, and call it an argument, there is scarcely a child of 10 years old, who would not turn your assertion into ridicule. And yet grave and learned men, both clergymen and laymen, are making the above text the leading argument for rejecting your date of 1843 It is just as much to the point at issue, as is *that man of straw*, the METAL CHAIN to bind A POTENT SPIRIT with, which a certain clerical gentleman so frequently brings into the pulpit, to arouse his hearers, and to show with what ease he can demolish a NONENTITY.

Yours in Christ Jesus.
SEEKER.

New York, Jan., 1843.

EXTRACT FROM A LETTER.

A Post Master in Ohio writes to a friend in this city, at whose house he had stopped, during a recent visit here—

"I find 'Miller's Views' have produced a great impression. Rev. Mr. Fitch, formerly of Newark, N. J., a man of distinguished piety and worth, is the most prominent advocate. He preaches at Cleveland, and some of the most respectable gentlemen of the place have embraced his views . . . The theory is now so well matured, that it is difficult for candid minds, who hear its facts and arguments to avoid being influenced by it, until they are furnished with the strongest arguments on the other side. . . . One thing is very certain, that those who are 'looking for, and hasting to' a preparation for the second advent, should they be disappointed, next year, would be less injured by their opinions, than those whose hearts are overcharged with the cares of this life, and that day come upon them unawares."

MORALS IN A CHRISTIAN NATION.—A few days since, Haalilio, the Ambassador from the King of the Sandwich Islands, now in this country, was excluded from a public table on board a steamboat, and obliged to take his breakfast with the black servants of the boat, because his skin was dark!—*N. Y. Daily Express.*

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Republican

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, FEBRUARY 10, 1843. Nos. 11 & 12.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, Feb. 6th 1842.

Dear Brother Southard,—On the 31st ult., I left the city of Newark, and in company with Brother Himes and Flavell came to this city to attend the Second Advent Conference, which is now in successful progress.—Brothers Litch and Hale have been faithfully at work in this great city and vicinity for some time past, and although they have had to face a heavy opposition, their labors have not been in vain. Their efforts have just prepared the way for a most successful issue as the result of the present Convention. Depend upon it, Philadelphia is beginning to be aroused. Brother Himes gave several interesting lectures before brother Miller arrived, which were admirably calculated to prepare the way.

Brother Miller commenced his lectures on Friday afternoon, the 3d inst. The friends have obtained the large Hall of the Chinese Museum, which will probably hold more people than any other place in the city; and it is crowded with anxious hearers. The truth has got a strong hold here, and all the opposing watchmen cannot stop it, The *common people hear*, they WILL hear, *and they hear gladly*.

Last evening brother Himes addressed an overwhelming assembly for about two and a half hours, in which he presented in a most successful manner the perfect fallacy of the church's hope of a temporal, or spiritual Millennium, to precede the Second personal Advent of our Lord. He contrasted the missionary operations and success of the Protestants, with those of the Roman Catholics, showing in a very lucid manner, that if there is to be a triumph of the religion of any sect, it must be that of the Romanists, or papacy. The Lord deliver us from such a Millennium. God has *emphatically* told us that the little horn of the beast (Papacy) will make war and prevail, till the Ancient of days comes. This is undeniably the only hope of God's people, i. e, that our blessed Lord will speedily come and destroy the beast with the brightness of his coming, give the body of the beast to the burning flame, and *then* the kingdom and the greatness of the kingdom *under the whole heaven* will be given to the saints of the Most High, and they will possess it for ever, even for ever and ever. May the Lord hasten the time.

Although the mass of the clergy in this city oppose our views, yet there are some honorable exceptions. Some of the Methodist ministers are anxiously seeking the truth. Rev. Mr. Ramsey and Rev. Mr. Boyd, of the Presbyterians, are settled, I believe, in the time, and nearly so in the character of the event. Elder J. J. Porter (who is now quite sick) is full in the faith, and when well is hearty in the work. The opposers are ill at ease, while the alarm is spreading all over the city.

Brother Miller will continue his lectures through this week and over the next Sabbath. He has already produced a great agitation, and the people are greatly disappointed in the character of his lectures. They were not aware that his calculations were based entirely upon the Bible. The vail of the mystical temple is being torn asunder, and the people begin to see light in God's light, and marvel that they have been so long kept in the dark.

The call for lectures is very pressing from every quarter. A tithe of the calls cannot be supplied. O that more of the watchmen would be willing to take their reputations in their hands, and go out and proclaim "the year of the Lord and the day of vengeance of our God."

O, how I long to be able to speak; but my voice is but little if any better, and I have about relinquished the hope of recovering my speech until I reach the everlasting kingdom, which I am confident is nigh at hand; then this stammering tongue will be loosed, this feeble tenement will be clothed with immortal vigor, and death will be swallowed up in victory. What I do in the little remnant of time left, I am persuaded must be done by the pen. May the Lord enable me faithfully to discharge this duty.

Yours in the blessed hope,
L. D. FLEMING.

Since the above was received, a letter from brother Thomas Allen has come to hand, dated Feb. 8, calling for more books, which says:

"Br. Miller lectured yesterday afternoon on the parable of the ten virgins. A host of the sons of Levi [ministers] were present, and the subject was very applicable. Last evening, brother M. lectured from the 20th chapter of Revelation, to a very crowded congregation—after which, we held a prayer-meeting. Many presented themselves for prayer, among whom was a gentleman who had been an infidel, who got up about 10 o'clock, and declared to all the congregation what the Lord had done for him. Praise God, the interest is increasing and the work progressing."

LETTERS RECEIVED.

From the many cheering letters received during the week, we have room for only a few extracts.

Brother J. P. Johnson, writing from Hartford, says:

"The work goes well. All of the villages and towns around us are awakened, and hundreds of sinners are coming home to their Father's house, where there is bread enough and to spare. Oh, that all might prepare, with oil in their vessels, ready and going out to meet the Bridegroom when he shall come, that the door may not be shut against them. The harvest truly is plenteous, but the laborers few. O that the Lord of the harvest would send more laborers into the fie[illegible]t bless the Lord for what my eyes see, and my ears hear. Brother Chittenden is now giving us a course of lectures, which will result in much good, for the Lord is blessing his labors abundantly, to the salvation of many precious souls.

"Wherever the Midnight Cry has been sounded, there the Lord has set his seal to the work, and hundreds are looking for a coming Saviour daily. There is a large number forward for prayers every night, and many have found pardon. Some anxious ones here think it is too humiliating to be seen at the anxious seat at a Miller meeting—but they are awakened, and then go forward at some more popular church. I have seen many of the young converts, and they tell me that they bless the Lord that they went to the Miller meetings."

A few days since, our gentlemanly Postmaster in this city, received a letter which must have struck that popular official as being somewhat out of the line of his ordinary business. He politely handed it over to this office, and we gladly attended to the request it contains.

"UNIVERSITY OF VIRGINIA, Jan. 30, 1843.

"Dear Sir,—The subject of Millerism is exciting some commotion in this quarter. Indeed, some of our most intelligent editors and divines are advocating his doctrines, both from the pulpit and the printing offices. I feel some interest in this subject, and would be very glad if you would send to me any papers which contain any of the doctrines, views, or arguments, or expositions of the Scriptures, by Mr. Miller. I beg you will not consider it forward in me in thus addressing you. The interest we must all feel in this great and solemn question, will be, I hope, sufficient excuse for this apparent breach of all the rules of etiquette. By sending these papers to me, or informing me where I can be able to get them, you will confer a favor that it may be perhaps in my power, at some time or other, to return.

"I beg you to accept my sincere wishes for your happiness, &c. In haste,
"JOHN L. PEYTON."

REVIEW
OF MR. ROBERTS' SERMON,
AGAINST THE ADVENT NIGH,

Delivered at the Market Street Methodist Church, Newark, N. J. By L. D. Fleming.

The following remarks are, strictly speaking, a review of Mr. "Dowling's Reply to Mr. Miller," rather than a review of Mr. Roberts' Sermon, as Mr. Roberts' entire argument, and even his criticisms, which were presented to the audience in such a manner as to make them appear his own, were all taken from Mr. Dowling, almost *verbatim et literatim*. Hence, our strictures are on Mr. Dowling in *fact*, but on Mr. Roberts *by the way*. Our limits will only allow us to take a very cursory view of those points on which the greatest stress was laid.

1. Mr. Dowling seems to have become quite a text book among those who wish to oppose the doctrine of the Advent nigh. Speaking of our calculation as connected with the *birth* and *death* of Christ, "*It is very unfortunate for these calculations*," says Mr. Roberts, or rather Mr. Dowling, "*that the end of the world is past already, and that the event took place more than two years ago.*" This is made out by saying that Christ was born four years before the vulgar era. To this we will agree. But to the deductions of Mr. Dowling and his satellite we shall not agree. As Mr. R. did not produce the evidence to prove that Christ was born four years before the vulgar era, we will present it for him.

According to Josephus, there was an eclipse of the moon during the last sickness of Herod, from which eclipse, to the vulgar A. D. 33, are 36 years. It is evident that Christ must have been about one year old at the time of Herod's death, as he was taken into Egypt to escape the hand of Herod, and was not brought back till after the death of Herod. Here we have astronomical proof that Christ was born four years before the vulgar era. Mr. D and his pupils suppose that Christ must have been crucified at the age of 33, however much the time of his birth may be carried back. Hence, putting it back four years, they have him crucified A. D. 29, instead of A. D. 33, and they say our calculations must have run out in 1839. This is *petitio principii* begging the question! While we admit that Christ *was* born four years earlier than the vulgar era, we also show that he was 37 when he was crucified. In Ferguson's Astronomy, in an article headed "The true era of Christ's birth," he demonstrates by astronomical facts that the common era of the death of Christ *is correct*. The passover was always kept on the first full moon after the vernal equinox. Christ was crucified on a *Friday* at the time of the passover. And Ferguson says he could find *no* paschal full moon on a *Friday* for several years on either side of the 22d year of the reign of Tiberius Cæsar. "And this year," says Ferguson, "was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th reckoning from the true era thereof." And this was the time of Christ's crucifixion. Then this view is not so "fatal to Mr. Miller's calculations," after all.

According to the Jewish law the *priests* could not take upon them *that office*, before the age of 30. Luke says, iii. 23. "And Jesus began to be about 30 years of age" at his baptism; after which time he went into the wilderness, where he fasted, and was tempted 40 days. He then went into Galilee, and at the very commencement of his ministry, he says, "The time is fulfilled." What time! The only time given, to which allusion *could be had*, was the 69 weeks (of Daniel) unto Messiah the Prince. He was to confirm the covenant with many for one week.

It has been said by some that John the Baptist fulfilled one half of this last week, but we are not *now* prepared to adopt this view. It seems that both Christ and John commenced their ministry in the 15th year of the reign of Tiberius Cæsar. Hence John could not have occupied more than half a day (or year) in advance of Christ. It should be remembered that Christ was to confirm the covenant with many for *one week*, i. e. 7 years. Hence Christ did confirm the covenant for one week, and must have been crucified in the 22d year of the reign of Tiberius Cæsar.

Again, according to Luke, Herod was in Jerusalem at the time of our Saviour's crucifixion, at which time Pilate and Herod made friends. Josephus informs us that Herod was on his march with his army against Aretas, his father-in-law. Being stopped by the passes, he returned to Jerusalem in order to offer sacrifices, it being the time of the passover. While he was there, on the fourth day, the news came that Tiberius Cæsar was dead. Being encouraged by Cæsar to carry on the war, and not knowing whether the next Emperor would sanction it, he returned home with his army. This was the 22d year of the reign of Tiberius Cæsar. We have no account in history of Herod's being in Jerusalem with his army at any other time; and this being the time of the passover, the evidence is indubitable, that this was the time of the crucifixion, which would make Christ 37 In the same year, Phlegon, a heathen writer, says there was the most extraordinary eclipse of the Sun that was ever seen. But Ferguson informs us that there could be no natural eclipse at that time; so it must have been the supernatural darkness that attended the crucifixion of Christ. But still further, the 70 weeks of Daniel were not fulfilled till the 22d year of the reign of Tiberius Cæsar. All this evidence we have for the correctness of our position But if it could be shown that Christ was born four years earlier than we calculate, it would not affect our calculations in the least, because it does not change one of the prophetic numbers; and when it is said that 1810 years from the *death* of Christ, will bring us to A. D. 1843, it is based upon the vulgar era, and the objection vanishes. Mr. D. agrees with us in the prophetic character of the 70 weeks, as well as in the time for commencing them. This granted, and we ask no more; for then our calculations are uninterrupted by any change or quibble touching the birth of our Saviour. So much, then, for our "*unfortunate calculations*," which were made the great hobby of Mr. Roberts' borrowed argument. "Alas! master, it was borrowed."

II. Another point on which great stress is laid by Mr. Dowling, (and by Mr. Roberts, *of course!*) is the commencing of the 2300 days, at the same time with the 70 weeks. He objects to this on the ground that the original Hebrew is *a rav boker*, i. e. evening-morning, and not *yamim*, days. Hence he thinks it must mean literal days, and not prophetic days; or, he thinks that *perhaps* it means 2300 sacrifices, and only 1150 days. Here Mr. D. has made two strings to his bow, and neither of them helps him out of his dilemma; for one is 55 days too short, and the other about 100 days too long. Mr. D. admits that the time, times and a half, the 42 months, &c. of Daniel and Revelation, are prophetic days, although he might object to it with the same show of propriety as to the 2300 days.

Mr. D. argues that the 2300 evenings and mornings were *probably* only so many sacrifices. Yet all will admit that *evening and morning* was used for each *day* in the creation week. But according to Mr. D.'s reasoning, the world was created in *three* days, instead of *six!!* Mr. D. while cutting down the 2300 days to 1150, should have taken off 55 days more, and then he would have had a fit for the time of the persecution by Antiochus. What absurdity men will fly to, to evade the truth. Yet all this will not defer the Advent of our Lord for a single hour.

Speaking of the desecration of the Jewish temple by Antiochus Epiphanes, Mr. D. observes, that *if* we had been fully informed on the subject, "*he doubts not that the time*" would come out just right. But with the best evidence he can make out, he is minus 55 days, on one hand, and has about 100 days too many on the other hand!! Such is the foundation of Mr. Dowling's argument for applying the vision of the 2300 days to Antiochus. We challenge the proof for the correctness of such an application.

III. Mr. Dowling applies the little horn of Dan. viii. 9, to Antiochus Epiphanes, which evidently refers to the same power as that mentioned in Dan. vii. 8, which Mr. D. himself applies to Romanism. Now, Antiochus was king of Syria, and as such was one of the four horns or kingdoms of the Grecian monarchy, and *not another* horn coming out of them! How this difficulty could escape the notice of Mr. D. we cannot conceive. That those who adopt him as their oracle for better or for worse, should not pause long enough to see it, is no marvel. Antiochus was one of the four! How then could he be "*another?*" Daniel says "out of one of them came *forth a little horn*," &c. To apply it to Antiochus is preposterous! Again, the little horn was to become great, but *not* by his own power. But Antiochus *did* become great, if he *was* ever great, by his own power, as much as any monarch ever did. Again, the *little horn* was to become very great toward the south, the east, and the pleasant land. How did Antiochus become great toward the south? He had to fly from Egypt without achieving a conquest, at the command of the Romans. How did he become great toward the east? When his funds got low, he went to the east to rob a temple which Alexander had adorned with much gold and silver, in which attempt he was defeated. He went from there to Babylonia, where he got intelligence of the conquests of Judas against the Syrian army, which drove him into despair. How could Antiochus, who trembled at the word of the Roman Senate, be called a king of *fierce countenance?* Any one who has read the history of Rome, must see that the king of *fierce countenance*, was undoubtedly the Romans. It is said "The Samnites were the most brave and warlike people that ever had engaged the Romans. The language of that people was, that they were unable to withstand the *fierce* looks, and fire-darting eyes of the Romans." Again, the little horn was to stand up against the Prince of princes, viz. Christ. How could Antiochus stand up against him, when he died 164 years before Christ was born? Christ was crucified under the Romans. These are a few of the difficulties in the way of applying the prophecy to Antiochus.

While so much is said about Antiochus, by those who are explaining away the Judgment and resurrection from the book of Daniel, our readers will bear with us if we *repeat* a *few* of the proofs that it is *impossible* to apply the horn mentioned Daniel viii. 9, to that tributary king.

1. Antiochus was king of Syria, and as such was a part of one of the four horns or kingdoms, into which the Grecian Empire was divided, and not *another* coming out of them.

2. It is impossible to make the most remarkable horn of the vision mean an individual king, and that one a tributary, when all the other horns mean independent kingdoms,—as is plainly proved from the Angel's language: "The rough goat is the KING of Grecia, and the great horn that is between his eyes, is the FIRST KING. Now, THAT being broken, whereas FOUR stood up for IT, four KINGDOMS shall stand up out of THE NATION." Dan. 8: 21, 22. Here the single horn expresses as much as the whole goat, viz.: "THE NATION." It was not till 22 years after the death of Alexander, that four separate "kingdoms" were established in "the nation." The breaking up of the single Grecian *nation*, and the setting up of the Egyptian, Syrian, Macedonian and Thracian kingdoms, could not be more clearly represented by *emblems*. In Dan. 11: 3, 4, the angel mentions the same thing in these striking *words*; "And a mighty king, [Alexander] shall stand up, that shall rule with great dominion: and when he shall stand up, his KINGDOM shall be broken, and shall be divided towards the four winds of Heaven."

3. This horn was to come up in the latter time of *their* kingdom, (i. e. of the four horns.) The line of Syrian kings numbered 25, and Antiochus was the 8th in order, and hence was not *in* the latter time of their kingdom!

4. This horn was to stand up against the *Prince of princes*, viz. Christ. Antiochus died 164 years before Christ was born.

5. This horn was to *cast down* the place of the sanctuary. Antiochus *did not* cast down the sanctuary, or the place of it.

6. He was to DESTROY the holy people. It is said that Antiochus destroyed about *eighty thousand* Jews. But Rome, in a single siege, destroyed 1,100,000, and the remnant were carried captive into all nations.

7. The angel gives us a regular gradation.—Persia, which ruled over 127 Provinces, is called "great." (v. 4.) Grecia, of which it is said, (Dan. 2: 29,) the third kingdom, "shall bear rule over all the earth," is called "very great" (v. 8.) and the horn, which represents the succeeding power, is called "exceeding great." Antiochus cannot be this last named power. It is perfectly natural to apply the angel's words thus:

Great.	Very Great.	Exceeding Great.
PERSIA,	GREECE,	**ROME.**

It is impossible to apply them thus:

Great.	Very Great	Exceeding Great.
PERSIA,	GREECE,	**ANTIOCHUS.**

8. This horn is little at first, but it grows great by conquests towards the east and south. Antiochus came into possession of a kingdom already established, and Sir Isaac Newton says: "He did NOT enlarge it." He did not fulfil this prophecy, and therefore *was not* the object predicted in it. Rome did fulfil it, and therefore is the object predicted.

The *opinions* of Josephus, the Jew, and Rollin, the Roman Catholic, cannot convince us of the truth of impossibilities and contradictions.

Mr. D., to give plausibility to the charge of error, has changed the reading of the text, and renders it, " How long shall the vision last, the daily sacrifice be taken away," &c., when the text is thus, " How long shall be the vision concerning the daily, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The word *sacrifice*, supplied by the translators, is not in the original.

The " absurdity" spoken of by Mr. D., (and by Mr. R. *of course !*) about dating the vision a long time before the Goat had an existence, comes with a very poor grace, until he will say, and also prove, that the ram was not a part of the vision !

Another, and an insuperable difficulty in the way of Mr. D's application of the little horn to Antiochus, and the taking away of the daily to the Jewish sacrifice, will be found in Dan. xi. 31, and xii. 11. " And they shall take away the daily, (*sacrifice* is added by the translators,) and they shall place the abomination that maketh desolate." " And from the time that the daily shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days." Now, we have never heard it disputed that the above passages have reference to the same abominations spoken of in Dan. viii. 13, which Mr. D. applies to Antiochus, and the Jewish sacrifices. The 1290 and 1335 days, let it be remembered, Mr. D. admits to be years. " And from the time the daily [sacrifice] shall be taken away," &c., there shall be 1290 days or years, and at the end of 1335 days or years from the taking away of the daily, Daniel is to stand in his lot, or in the resurrection with the righteous. Mr. D. says the daily sacrifice was taken away 168 years before Christ; accordingly, then, " *most unfortunately for his calculation*," the resurrection of Daniel with all the righteous, took place A. D. 1167, which was 675 years ago ! ! Such is Mr. Dowling's logic, and Mr. Roberts adopts it without a scruple ! !

There were evidently two desolating powers, viz. the daily and the transgression of desolation. And Daniel informs us xii. 11, that the daily is not to be suppressed till about the time the other is set up. On this point of the subject Mr. R. excused himself from prosecuting the examination, for the want of time. We request that he would take time, and give a solution of the daily in chap. xii., of the 1290, 1335 days, &c., and not leave us with the main pillars of our edifice untouched. But as Mr. D. has given us nothing very definite on this part of the subject, we have little hope that Mr. R. will help the people out with it.

Whatever the daily was, referred to in chapters viii. xi. and xii. we are given to understand, that it was not to be taken away until 1335 years before the end, when Daniel was to stand in his lot, i. e. be raised. The pagan daily was suppressed, or taken away, A. D. 508. We are informed by Gibbon, that " Vitalian with an army of *Huns* and *Bulgarians*, mostly idolators, declared themselves the champions of the Catholic faith." This was A. D. 508 ; and that mighty revolution caused the *taking away* or the suppression of the *daily*, i. e. pagan rites.

IV. Mr. R. said that he opposed the doctrine of the Advent nigh for the same reason that Paul did, in his letter to the Thessalonians ! ! Well, now, what whre Paul's reasons for saying to the Thessalonians(impliedly) that the day, or coming of Christ, was not as nigh as some of them supposed ? Why, this, " There must be a falling away first, and the man of sin must be revealed." It will not be denied by Mr. D. or R. that these are fulfilled. Then, to make Mr. R.'s statement correct, that he has the *same reasons* that Paul had, for his opposition to the Advent nigh, he must be inspired ; and if so, will he be so kind as to tell us what is to take place yet before " *that day shall come ?*" This he is bound to do to make his statement correct.

Is it not a little singular that ministers of the gospel in this *Nineteenh Century* will quote 2d Thess. ii. 1, 2, 3. as applicable to the present times to prove that the coming of Christ cannot be nigh at hand ; for all the things which Paul said intervened, have *now*, certainly been fulfilled. Such an application of that passage at this age, savors of either ignorance or dishonesty ! !

Mr. R. was very particular to state to his hearers that he did not say that Christ would not come as soon as 1843 ! But who, we ask, that has read Mr. Dowling's book, or heard Mr. R. read it, did not understand the whole of it to mean, that Christ will not come so soon ? No other impression could be received, than that " the Lord delayeth his coming." Indeed, the whole effort was to prove that the end is not so nigh !

V. Mr. R. had much to say about the great injury this error will produce after 1843 shall have passed and proved the calculations false. He did not want the Bible to be held responsible for the doctrine ! He expressed great solicitude on this point. But he may give himself no uneasiness, for he may rest assured that God will justify his own word without any of man's help. While he had much to say about the injury that will accrue from our supposed error, he did not once intimate that if he were in error, awful consequences would follow ! Now, we would ask, which view of the subject will be attended with the most fatal consequences ? If the event *does not* come so soon as *we* calculate, it will simply prove that we have erred in our calculations. But, on the other hand, if it *does* come, awful will be the calamity that must result from preaching " my Lord delayeth his coming."

If any who heard Mr. Roberts, or any others, are desirous of looking over his sermon, they will find it (as it has been in print about two years) in " Dowling's reply to Miller," Pages 40, 42—52, 61, 70, 75, &c. Or if any feel desirous of examining both sides of the question, in pursuit of the truth, and would see the perfect fallacy of Mr. D.'s whole argument, we would refer them to " Litch's Refutation of Dowling."

VI. We have scripture authority to support us in the sentiment, that Christians *may know* about the time of Christ's Second Advent. Daniel was commanded, chap. xii. 4, 9, 10, " to shut up the words, and seal up the book to the time of the end," when we are given to understand, many shall search and understand it. The best Hebrew scholars so interpret the above passages. Christ said when ye see such and such things, " then *know* that it is nigh, even at the doors." The Apostle says, " Brethren, *ye are not* in darkness that that day should overtake *you* as a thief in the night." But to the worldly and time-serving professor, and to the unbelieving, &c. it *will* come as a thief, and they shall not escape. " As it was in the days of Noah, so shall it be at the coming of the Son of Man." Did not God reveal the time of the coming of the flood ? He did ; and Noah proclaimed it. But few believed it. " So shall it be at the coming of the Son of Man." The following passages we think will settle this point. Dan. viii. 13—19 ; ix. 21—27 ; x. 1, 14 ; xii. 10—13. Matt. xxiv. 32—39 ; xxv. 5, 6. Who will give the midnight cry if none know of the time ? See Luke xxi. 25—28. Rev. iii. 3.

Great stress is laid on the following passage : " Of that day and that hour knoweth no man," &c. The following is Mr. Wesley's note on the above passage :—

Matt. xxiv. 36. " *But of that day*—the day of judgment ; *knoweth no man*—not while our Lord was on earth. Yet it might be afterward revealed to St. John consistently with this." It does not say of that day and hour no man *shall* know, but simply no man then knew. It is also said to be correctly rendered thus, No man may make known, &c., but God only will reveal it.

But says the objector, has not Christ said, no man shall ever know the time of his coming ? Do you not give Christ the lie ?

We will see presently who " gives the *lie*" to inspiration, *we* or our opponents. Our Lord says—" Of that day and hour no man *knoweth*, [in the present tense ; not '*never shall know*.' "]

But let the objector be *true* to his principles. If he means anything, he means that, " Our Lord's words authorize him in saying 'no man shall *ever know* anything about Christ's appearing till he *actually* comes as the lightning.' " Very well ; now let him carry out his principles, and he proves that Christ *himself* will *never* know anything about it till he finds himself here ! ! For our Lord says, Mark xiii. 32, " Of that day and hour knoweth no man, no, not the angels in heaven, NEITHER THE SON." If the objector is now afraid to follow out his principles, let him acknowledge he is mistaken in his interpretation of the words, " no man knoweth ;" for, if it is true, that no man ever shall know, it is equally true that the " Son" never shall know. Nor can he escape from the difficulty by saying, " Christ did not know it as man," for it is the " Son of Man" that is to appear " in the clouds of heaven." The fact is, the time of the end of the world was given in the book of Daniel, but he was commanded, chap. xii. 4, to " Shut up the words, and seal the book, to the time of the end ;" and at the ninth verse Daniel is told, " The words are closed up and sealed till the time of the end ;" and then it is added, verse tenth, " Many shall be purified, and made white, and tried ; but the wicked shall do wickedly ; and none of the wicked shall understand ; but the wise shall understand"—when ? In " the time of the end." That time has come.

The word of God must be fulfilled. " The wise shall understand." Do you ask who are the wise ? Let the Lord himself reply. " The fear of the Lord is the beginning of wisdom." " The testimony of the Lord maketh wise the simple."

Our Saviour says—" When ye see all these things, (viz., the signs he had given them,) KNOW that it is near, even at the doors." Now, who gives " Christ the lie," we who have seen all the signs, and hence believe our Lord's words, and " know it is at the door," or our opponents, who declare we can know nothing about it ?

VII. Mr. Dowling and his disciples labor to overthrow our argument by denying that the visions of the 8th and 9th chapters are one, because they are fifteen years apart. But we cannot make good sense of the prophecy unless we consider both chapters as speaking of *one* vision. After Gabriel had told Daniel (chap. viii.) to " shut up the vision, for it shall be for many days," Daniel says, " I was astonished at the vision, but none understood it." Yet Gabriel was commanded to make him understand it. In the first year of Darius, fifteen years after he had the vision, Daniel learned by books, that the 70 years of the Babylonish captivity were accomplished. And as he had been informed (chap. viii. 14,) that the sanctuary would be cleansed at the end of 2300 days, he evidently supposed that, as the 70 years had ended, the sanctuary would now be cleansed; and for this he began to pray. The prophecy is not divided as the chapters in our version divide it. The last thing he says in chap. viii. is, that none understood the vision. He then goes directly on (see Coit's arrangement of the Bible) to the explanation of Gabriel, given in the 9th chapter. Now, let it be remembered that chap. ix. is not a vision, but simply an explanation of the vision spoken of in chap. viii.; for he does not say in chap. ix. that a vision appeared unto him, as he does in chap. viii.; but he says, ver. 21, "Whilst I was speaking in prayer, the man Gabriel, whom I had seen in the vision, touched me" &c. Whom he had seen in what vision? Why, the vision spoken of in chap. viii. of course. To speak of the 8th and 9th chapters as two distinct visions, savors either of ignorance on the subject, or of being so pressed for argument, as to wilfully violate common sense? Let the enquiring read the 8th and 9th chapters in connection, and they cannot help seeing the fallacy of Mr. Dowling's argument; for no new vision is once mentioned in chap. ix. The fact alone annihilates Mr. D's entire argument on this point. Gabriel goes on to say to Daniel. (ix. 21.) "I am come to give thee understanding. Therefore understand the matter and consider the vision." What vision we ask? Will Mr. Dowling or his reflector tell us? If they say the vision in the 8th chapter, our point is gained; and we challenge them to find a vision in chapter ix. Gabriel, after telling Daniel that he had come to explain to him "*the vision*" (of chap. viii. of necessity) he says, "70 weeks are determined (i. e. cut off) upon thy people," &c. He then told him, ver. 25, when to commence that period, viz. at the going forth of the commandment, which was in the seventh year of Artaxerxes, B. C. 457.

Now, we have not the sagacity to see how Gabriel gave Daniel any light or understanding on the subject, unless the 70 weeks are considered a key to the 2300 days. Will Mr. D. be so kind as to tell us, or at least to shine upon his satellites, that they may reflect a little light to dispel our great error? But this seems too much like laboring to prove a self-evident truth. Our position is so clear that the unbiassed cannot but perceive it.

In conclusion, we would say to all who may chance to peruse these desultory observations, Look well to this great subject. Be cautious how you drink down the anodynes of those servants who are saying "my Lord delayeth his coming," "Can ye not discern the signs of the times?" Do not let others settle this great question for you. O! beware, lest that awful day overtake you as a thief in the night. Portentious clouds are hanging over the moral heavens. And those who oppose our views are constantly prophecying that some great event is at hand. And while they do not say what it is, we think we are authorized, not to prophecy, but to say from the testimony of God's word, that we believe the coming of the Lord draweth nigh. O! dear reader, let me say again, be ye also ready.

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Since publishing the first edition of this little Review, we understand that Mr. R. being requested to reply to it, publicly refused, giving as a reason, that it was '*a falsehood*,' for he said he had not preached against the *Advent* NIGH. We shall enter into no defence on this charge, but simply quote a few of his own words *verbatim et literatim*, and leave the reader to judge for himself.

Mr. R. speaking of the ill effects of our calculation after the time expires, says—"When these calculations fail, as fail they will," &c. Again, "Christians are taught to believe the time near, although it is at an immense distance off." Again, "wave after wave of unnumbered centuries were to pass between the first and second Advents." And yet Mr. R. says it is "false," when we say such statements are against the Advent nigh.

MEETINGS AT UTICA.

From two Utica papers, both opposed to the belief of Christ's coming at hand, we extract the following items:

From the Methodist Reformer, Jan. 26.

> "The lectures of Mr. Miller have produced considerable excitement in this city. Many thoughtless sinners and cold professors have been stirred up to be prepared to meet the Lord. Brother Plumb is a strong believer in Mr. Miller's views, and many of the members of the church of which he is pastor. Crowded meetings were held every evening last week in their place of worship, and several conversions are reported. We believe those who have embraced these views are sincere, for many ACT as though they believed them."

From the Baptist Register, Jan. 27.

> "Of the piety and sincerity of Mr. Miller we have no doubt, and of his design and desire to do good. If the result of the course should be to lead the multitude of hearers to examine their Bibles more carefully, the time spent by them will not have been unprofitably employed. Mr. Miller's appeals were often very pungent, and made a deep impression on the audience, and many came forward for prayer."

OBJECTIONS TO MR. MILLER.

The article from which we clipped these last three sentences, occupies more than a column, and it is almost all made up of objections to Mr. Miller, or his views. The editor complains of his "dogmatism, and severity," and of his "blundering" and "forced" interpretations of prophecy. After objecting to his application of the concluding part of the 11th of Daniel to Napoleon Bonaparte, the editor says:

> "But one of the most seemingly erroneous interpretations was that of the 4th verse in the 12th chapter: 'Many shall run to and fro, and knowledge shall be increased.' This referred to the turning of the leaves of the book of Daniel backwards and forwards, or to and fro, in the study of his prophecy! Within twelve years past there had been a greater examination of this book than at any previous period, and this was the to and fro referred to in the passage! Interpretations of this kind will not be received by many intelligent readers of the Scriptures, we are confident."

In another part of his strictures, the "intelligent" editor says:

> "Much that was instructive and excellent was by no means new or original—much more was borrowed than most hearers were aware of."

This editor is rather hard to suit. If Mr. Miller does not follow a beaten track laid down by some commentator, his opinions are "very exceptionable," and if he does walk in the same path with the learned and good men of the church, his views are "borrowed." In his views of Daniel 12: 4, we know that he has the company of the most learned commentators in the English language. Dr. Clarke's note reads as follows:

> "*Many shall run to and fro.*] Many shall endeavor to *search out* the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse; though another has been put upon it, viz: 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly give the preference to the one which expresses the idea of searching out the meaning of the prophecy.

Matthew Henry comments freely on the passage, and among other things says: "They shall read it over and over, shall meditate upon it; they shall *discourse* of it, talk it over, and *sift out* the meaning of it, and THUS knowledge shall be increased."

The French translation, published by the American Bible Society, renders the passage following "the time of the end" thus: "When many shall run all over it, [or through it] and to them knowledge shall be increased."

The old English Bible, printed by Barker in 1580, has this marginal note: "Many shall run to and fro to search the knowledge of these mysteries."

The great commentators from whom we have quoted, would not consider themselves very highly flattered, by the editor's confident assertion, that their deliberate views of this passage "will not be received by intelligent readers." A man who chooses to follow commentators should be careful not to sneer at any view until he has found out whether it is sustained by them; otherwise, he may find himself ridiculing Scott, Henry and Clarke when he fancies he hurts nobody but William Miller.

The editor afterwards quotes Mr. Miller's interpretation of Daniel 2: 44, applying the description of the kingdom which shall stand FOREVER to the EVERLASTING kingdom into which Christians in Peter's days were seeking admission, but which of course they had not then entered, and the kingdom of which James says the rich in faith were *heirs*, but which was then a subject of *promise*, not of inheritance. In opposition to this view, our denominational editor says:

> "It has ever been supposed, particularly by Baptists, that the kingdom referred to here was that set up by Jesus Christ in the days of Imperial Rome, or the iron kingdom. In the opinion of Mr. Miller, this kingdom referred to that which would be set up at the second coming of Christ, when the saints should descend and reign with him on the new earth after the destruction of the wicked. Such an interpretation as this seems to be disposing of the first advent of the Saviour and the establishment of his visible kingdom on the earth which is obviously set forth in this verse, in a very strange and remarkable manner, and we believe *in face of the interpretation of the most intelligent commentators.*"

When the editor has shown such contempt of the opinions of commentators in one case, he cannot reasonably blame us, if we reject this last argument entirely, and appeal to the Bible, which plainly describes the setting up of Christ's everlasting kingdom, when "He shall judge the quick and the dead."

We do not write thus because we love controversy, or wish to be in opposition to our learned editorial brethren. We feel that we have no time for unnecessary debate. We much prefer to unite with the closing remarks of our opposing editor:

> "The great difficulty with us all is, we do not study our Bibles sufficiently; and the different lecturers who come along having made themselves masters of their respective themes, are so expert and plausible in their Scripture quotations that we are exposed to take up with erroneous expositions for the truth. Let what has repeatedly transpired, then, be an admonition to us to make ourselves more familiar with our Bibles, and LET THE SECOND COMING OF CHRIST BE THE SUBJECT OF CAREFUL STUDY; for to be prepared for that event, whether it come the present year or many years hence, all will acknowledge to be wise. One thing is certain—however distant the time of Christ's coming may be, in our estimation, the coming of death is not far off to most of us—and to many of us, no doubt, he will make his appearance the present year, and we are only wise in making daily preparation. If we are prepared for this, we shall be prepared for both. May the Lord so secure our entire and undivided hearts, that we may be daily 'loving this appearing.'"

"THE SEA AND THE WAVES ROARING."

The papers have lately given us many accounts of terrible storms and shipwrecks. Among them, we can notice but few. The Washington papers contain full accounts of the destructive storm which laid waste the beautiful island if Madeira, and others on the same group, in October last From the Liverpool Mail we make the following extracts:

AWFUL STORM,

And bursting of a Water Spout on the island of Madeira—Six Vessels Wrecked—With a great Destruction of Property and Loss of Lives.

Funchal, the capital of Madeira, and the whole of the Island, has been visited with one of the most dreadful storms, that has occurred since the flood in 1803, when upwards of 400 persons were swept into the sea; and had the late deluge occurred at night, as was the case in the former catastrophe, there is no doubt but hundreds of persons would have been drowned, in the city; however, as far as can be heard at present, few lives are lost, *except in distant parishes, where several hundreds of persons have been carried into the sea.*

The last summer was exceeding hot and almost without rain; the weather remaining beautifully fine until the 15th of October, when the clouds began to envelope the mountains, which brought, on the following day, severe thunder storms, accompanied with heavy rain, continuing almost without intermission until the morning of the 24th of October, when the rain partly ceased

About mid day, Oct. 25th, the whole island appeared buried in one vast cloud. The air became very oppressive with a strong sulphurous smell, and the wind veered about to nearly every point of the compass.

At one o'clock the rain began to fall in torrents, and about an hour afterwards I perceived at a distance of about a mile from shore, AN IMMENSE RISING OF THE SEA, which was soon connected with a mass of dark clouds overhanging the bay, to appearance charging themselves, or drawing the water, from the sea, for the space of about ten minutes, followed immediately by a *heavy swell or rising of the ocean*, which swept towards the shore, and although I was at a considerable elevation above the level of the sea, it appeared high enough to sweep over the city; its force, however, was broke, and it subsided on the beach. The rain still continued to fall in torrents, and at 4 o'clock the roar of the water in the river which was 40 feet in depth, began to give me some alarm, when looking out of the window of my house, I perceived that the bridge was being swept away, and that the water was running into the streets. I immediately left the house, and on reaching the street the appalling sight that appeared in every direction was enough to make the stoutest heart quake with fear. The street in front of the garden of my house was upwards of three feet deep with water, and hundreds of men, women and children wading their way up the stream flying towards the mountains, whilst others were flocking to the town, not knowing where to go for safety amidst the most dreadful shrieks and cries that can possibly be imagined. Streets in the neighborhood were all overflowed with water, and the inmates of the houses were escaping by ladders and over the roofs of the buildings. Upwards of 200 houses have been destroyed or become untenantable by this disastrous flood; and the wine, corn, &c., swept into the sea, and destroyed is very great, but at present it is utterly impossible to state any thing like an estimate of the amount of damage done.

Six vessels were at anchor in the bay. As the sea broke with terrific fury over them, and the wind being dead into the bay, gave them no chance of escaping by making sail. At five o'clock, the American brig Creole dragged her anchor, and was soon on shore. The English schooner Wave was doomed to the same fate, the whole of her crew being saved by the exertions of Mr. Henry Crawford, who secured them ropes, &c., from a rock above where the vessel struck

It had now become dark. We got up a bonfire as a signal for the vessels still at anchor, and then left to prepare another at the wreck of the Wave, where we found only a few boards left which we soon had lighted. We learned that the Sardinian schooner Gloria Madre Esparanza had gone on shore to the east of Funchal, and not a soul saved or a vestige of her left.

The news from the interior, or rather the coast—for from the interior we have none—is awful. Half of Machico is swept away, and all the fishing boats belonging to the village. In the parish of Madalena, nearly all the houses and part of the population are gone. In Calheta, many houses are washed away. Fayal and Porto Cruz have suffered much, entire vineyards having been swept into the sea.

On the 28th, the Bishop, with the Governor and all the principal authorities, attended prayers in the Cathedral, after which, they had a procession, carrying the figure of the Saviour on the cross the size of life, as the Saviour of miracles, in having saved the city from being altogether destroyed.

"DISTRESS"—"PERPLEXITY."

A Startling Fact.—The annual report of the water works made to the City Council, states "That upwards of 500 hydrants are now shut off, and, owing to the universal embarrassment and distress of the community, it is impossible to say, with any degree of certainty, what amount may be collected." If proof were required of the universal distress now felt in the city, it is found in the above extract. The supply of water shut off from 500 families because they cannot pay the rent! Think of it.—*Cincinnati Gazette.*

Financial condition of the Government.—Here is the picture, as drawn by Mr. Calhoun in the Senate:

"Sir, the government is embarrassed beyond precedent. Politically, what is its situation? We are clogged up; we cannot move. Look at our situation. Our credit gone, our debt in two years swelled up to thirty millions of dollars, our revenue falling short of our expenses, and things growing worse and worse every day. At the end of this year our debt will be forty millions of dollars, the interest of which will more than cover the income from the government lands. The whole burden of government is thrown upon commerce, and that commerce, already jaded and worn down by the burdens cast upon her."

Hard Times.—There were numerous Sheriff's sales at the Court House in Harrisburg on Friday and Saturday last, and never have we known real estate sell at such ruinous prices in this neighborhood. Newly built houses sold for prices which would not pay for the lumber used in their construction, and houses and lots sold for less than half the price they would have brought two years ago. This is most lamentable state of things.—*Penn. Intel.*

Distress in Philadelphia.—The evidence of extreme poverty and acute distress, says the Spirit of the Times, stares us terribly every day in the face. Yesterday several persons begged one of our magistrates to send them to prison to save them from the pangs of hunger, and on Tuesday we saw a very handsome woman coax the Mayor to commit her to Moyamensing for the same reason.

Times in Illinois.—In the Illinois Legislature, on the 11th of January, the Secretary of State read a communication from the Governor, urging upon the Legislature the immediate necessity of action in regard to the finances of the state. Wood, which he stated could be purchased for one dollar and seventy-five cents cash, the State now had to pay three dollars and a half for; candles, which for money could be procured for thirty-seven cents per pound, now cost the State one dollar; and other things in the same proportion—all arising from the fact that there was nothing but auditor's warrants to pay them with. It was with the utmost difficulty that money enough could be procured to pay the postage on letters addressed to the Executive department.

In Paisly, Scotland, the distress is *still increasing.*—There are nearly TWELVE THOUSAND hands unemployed. A great meeting was held there Dec. 9th, in which it was stated that an appeal had been made to the property-holders, which had been "but feebly responded to," and they call on Government "in the *strongest terms* to take up the matter of saving the lives of the people, and preventing the awful consequences of STARVATION!!"

"Beauties" of the late war with China.—An English officer writing to his friends in England from Ching Kean-foo, says—

"I never saw such a loss of life and property as took place here; we lost officers and men enough, but it is impossible even to compute the loss of the Chinese, for when they found they could stand no longer against us, they cut the throats of their wives and children, or drove them into wells and ponds, and then destroyed themselves—in many houses there were from eight to twelve dead bodies, and I myself, have seen a dozen women and children drowning themselves in a small pond the day after the fight. The whole of the city and suburbs are a mass of ruins—whole streets having been burnt down."

The Cry in England.—Thomas Smith, in addressing his countrymen respecting Christ's coming, says:

Fellow-countrymen, whether Churchmen or Dissenters, or neither: whether Whigs, Tories, Chartists or Radicals, *are you ready for these tremendous events?*

They are swiftly approaching. They *may* burst upon the world even whilst you read this paper. There is also already "on earth distress of nations," and already are "men's hearts failing them for fear, and for *looking for those things that are coming.*" The world is in suspense. Its schemes remind us of a hopeless wreck. Its machinery is almost at a stand;—the crisis is approaching. It is not *very far* from midnight. Nay, even *now*, in a thousand different and distant towns, in various nations, and by ten thousand voices there is a cry being raised, and it is echoing swiftly round the world, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM." If you are wise, you will not slight this midnight cry.

MILLER'S EXPERIENCE, AND RULES OF INTERPRETATION.

The following item of Mr. Miller's experience, was taken down as related by himself at the great Tabernacle Meeting at Newark. It is taken from brother A. Hale's Review of Dr. Pond's Letter, pp. 53—56.

"Can any thing be done, then, to determine the application of that word? Have we any other source of light? I think we have. It is the principle of analogy, or comparison. *Comparing spiritual things with spiritual.* I cannot state that principle, in its application to the present case, in a more striking manner than by giving an item of Mr. Miller's experience, as stated by himself. Preaching on this text, 'All Scripture is given by inspiration of God,' &c., he dwelt upon the mode of studying the Bible. He said, 'I was once a deist, and continued so for twelve years—and I will tell you how I came to be a deist. I was taught to read the Bible from my youth, by my father and mother, and at school. But I was taught in such a manner that it seemed to be full of contradictions. I used to go to our minister, when he called at our house, and ask him what such and such texts meant, and how to reconcile those which appeared so contradictory? He would say, 'You cannot understand it.' I would ask, Do you understand it? 'No,' he would say. Well, did God mean to keep us in the dark? 'Oh, it is revealed in a mystical manner.' But is not God a wise God, and could not he make it plain? Is he not just and good, and will he punish us for not understanding that which is a mystery? They at last would have nothing to do with me. I looked upon the Bible as priestcraft, and became a deist. I continued so till I came out of the service. I was in the army two years and a half.

"In the month of May, 1816, I was brought under conviction, and Oh, what horror filled my soul! I forgot to eat. The heavens appeared like brass, and the earth like iron. Thus I continued till October, when God opened my eyes—and Oh, my soul, what a Saviour I discovered Jesus to be! My sins fell like a burden from my soul—and Oh, how plain the Bible seemed to me; it all spoke of Jesus—he was in every page and every line. Oh, that was a happy day. I wanted to go right home. Jesus was all to me, and I thought I could make every body else see him as I saw him, but I was mistaken.

"During the twelve years I was a deist, I read all the histories I could find, but now I loved the Bible. It taught of Jesus! But still there was a good deal of the Bible that was dark to me. In 1818 or '19, while conversing with a friend to whom I made a visit, and who had known me and had heard me talk while I was a deist, he inquired, in rather a significant manner, 'What do you think of this text, and that?' referring to the old texts I objected to while a deist. I understood what he was about, and replied, 'If you will give me time, I will tell you what they mean.' 'How long time do you want?' 'I don't know, but I will tell you,' I replied—for I could not believe that God had given a revelation that could not be understood. I then resolved to study my Bible, believing I could find out what the Holy Spirit meant. But as soon as I had formed this resolution, the thought came to me, 'Suppose you find a passage that you cannot understand—what will you do? This mode of studying the Bible then came to my mind—'I will take the words of such passages, and trace them through the Bible, *and find out their meaning in this way.*' I had Cruden's Concordance, which I think is the best in the world, so I took that and my Bible, and sat down to my desk, and read nothing else, except the newspapers a little, for I was determined to know what my Bible meant. I began at Genesis, and read on slowly; and when I came to a text that I could not understand, I searched through the Bible to find out what it meant. After I had gone through the Bible in this way, O, how bright and glorious the truth appeared! I found what I have been preaching to you. I was satisfied that the seven times terminated in 1843. When I came to the 2300 days, they brought me to the same conclusion; but I had no thought of finding out when the Saviour was coming, and I could not believe it; but the light struck me so forcibly, I did not know what to do. Now, I thought, I must *put on spurs and breeching*; I will not go faster than the Bible, and I will not fall behind it. Whatever the Bible teaches, I will hold on to it. But still there were some texts that I could not understand."

The work from which the above extract is taken, is a most able review of the great objections raised against the speedy coming of Christ. Price twelve and a half cents. For sale at this office. Contrast the above with the following scoffs.

What fools are men who run a chain of suppositions, about no one of which they are certain, and then, at the end of it, exult in absolute certainty. Yet such a fool would any man be who should attempt to fix with certainty upon the century when the great conflagration shall occur. Then how unworthy to be ranked with common fools must be he who not only fixes the century, but the year and the month He deserves to be punished for his hardihood with the loss of reason, the high gift of God, which he has so much abused.—*Journal of Commerce.*

DANIEL'S VISIONS.

A small paper has just been published at Brooklyn, called the Spirit of Washingtonianism, by our fellow laborer, J. McChesney. It consists mainly of a series of articles originally prepared for the Washingtonian Daily News. The first three only were inserted, and the rest suppressed, leaving the subject unfinished. We here give the substance of the whole series of articles, and hope Washingtonians, and all others who may see them, will read them carefully.

SECOND ADVENT OF THE MESSIAH.

NO. I.

Mr. Editor,—I think there is nothing that would be more acceptable to the public at this moment than the facts connected with the spreading belief that the second advent of the Messiah is near at hand.

Although I may be the least competent for the task, yet I would offer to furnish an article for your paper from time to time, in as concise a manner as possible, embracing the reasons they have for such a hope, and the foundation on which their faith rests, as I conceive it to exist in the word of God.

Who does not believe, who makes any pretension to Christianity, that our heavenly Father has set up along the dreary coast of the boisterous ocean of time lighthouses, for the benefit of his children, composed of those things (as in Daniel) which would transpire amidst the turbulent scenes of a blind world, by which means they might always know (especially when it is absolutely necessary) whereabout they are on their voyage to the land of their inheritance?

And has he not appointed watchmen also to keep a perpetual watch, and be ready at all times to give due information, even should they have to "*cry aloud and spare not?*"

But where are the watchmen?

"Watchmen, what of the night?" *In what part of the voyage are we?* Alas! the poor watchmen have been asleep, (it is to be feared some of them at least,) "lying down and loving to slumber." And it is not surprising, that at a period when an alarm is sounded that this whole ship's company should be aroused.

The watchman, no doubt, is the first thought of and called upon. He rubs his eyes, for they are yet heavy with slumber. He sees nothing, but finds himself in a state of shame and confusion, while all hands on board perhaps declare to him that they see a light.—Yet you may hear him cry out, O, it is nothing but *Millerism*, or some such thing. And if they tell him that they fear they are on the coast near the port, and in danger, he will cry out again, It is five, ten, or twenty years off; and although the gales blow and the breakers appear, he has been so long asleep his reckoning is lost, and will hear to no reason till the entire vessel and cargo is dashed to pieces in sight of the desired haven.

What an awful account some of the watchmen will have to give in that day. In view of these facts we cannot be too honest with each other in the bounds which love hath marked out.

NO. II.

It has pleased God to use emblems of those great events which were to transpire amid the degradation and confusion of time, and to mark out by the mouth of his prophets, for the benefit of those that love Him, things future. Among them Daniel seems to maintain a conspicuous position. So we will commence with the 2d chapter of Daniel.

The 7th and 8th chapters also contain other views of the same subject, which is evidently in keeping with Pharoah's dream, Gen. 41. The seven fat fleshed, and well favored kine, the seven other kine ill favored and lean, which eat them up, and the seven full and good ears of corn, and the seven ears withered, thin and blasted, which devoured the good, was the same subject represented by different figures. Thus, without any doubt, Nebuchadnezzar's image, Dan. 2 : 31, whose brightness was excellent and form terrible, and Daniel's vision in the 7th chapter, of the four beasts, which came up out of the sea, being diverse one from another, with the vision of the ram, he goat, and little horn, in the 8th chapter, are all the same subject, and have their fulfilment to the setting up of the fifth universal kingdom on earth, and the cleansing of the sanctuary in 1843.

Nebuchadnezzar had a dream which troubled his spirit much, and, in addition, "the thing was gone from him." He called the wise men, Chaldeans, &c., and demanded that they would show him the dream, and tell the interpretation thereof, which they could not do. The king was wroth at their *quack* pretensions, so he ordered them all to be slain. And Daniel, as it appears, had been neglected till now, when he also was sought for to be slain with the rest. Daniel requested an audience with the king, when he informed him that if he would give him time, that he, Daniel, would show him the dream, and tell him the interpretation thereof. After this he went to his companions and requested them to ask mercies from the God of heaven, that they might not perish according to the king's command.

Daniel prayed, and no doubt did his companions, and that same night did God reveal the thing to Daniel, which he brought before the king, as you will find from the 31st to the 46th verses of this chapter. Please read.

Here we have a view of four kingdoms of *universal empire*, and the only kingdoms of the kind that ever were or will be on earth until the fifth one is set up, which is God's everlasting kingdom, which shall be done when "the stone cut out without hands shall smite the image ON THE FEET, and break it in pieces," so that with all its wealth, power and glory, it shall be forever destroyed, and no more oppress and tyrannize, but be made like the chaff of the summer threshing-floors.

The first of these kingdoms was Babylon, "*thou art this head of gold.*" It was founded by Nimrod, the great grandson of Noah, [Gen. 10 : 8—10,] and lasted about 1700 years, though under different names, and was in its glory in the days of Nebuchadnezzar, and ended with Belshazzar.

39th verse. After thee shall arise another kingdom inferior to thee. What kingdom was this! See 5th chap. 28th verse, Thy kingdom is divided, and given to the Medes and Persians. Then the Medo-Persian kingdom was the second of universal empire, and is represented by the breast and arms of silver.

The same verse, And another third kingdom of brass shall bear rule over all the earth. What kingdom was that? See chap. 8th : 5—7; also the 20th and 21st verses, where we learn that Grecia conquered the Medo-Persian kingdom, and became one of universal empire. This took place under Alexander, and constitutes the third division of *brass* in the image.

NO. III.

Verse 40—"And the *fourth kingdom* shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh in pieces all these, shall it break in pieces and *bruise*."

What kingdom can this be? There is no other kingdom to be found which will answer this description except the Roman empire. See Luke 2: 1,—"And it came to pass in those days that there went out a decree from Cæsar Augustus that all the world should be taxed."

Who was Cæsar Augustus? A Roman emperor.—Then this will give us the fourth kingdom of *universal empire* upon earth, as represented by the feet and legs of this image.

Verse 41—"And whereas thou sawest the feet and toes part of potter's clay and part of iron, *the kingdom* shall be divided." The western empire of Rome, between the years A. D. 356 and 483, was divided into TEN divisions, or kingdoms, viz: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards in Germany, 483. Thus the "kingdom was divided" as designated by the ten "toes." 'But," after its division, "there shall be in it the strength of iron mixed with the miry clay."

The Roman or "iron" power, through the influence and authority of Papal Rome, stretched itself among the "clay" so as to be "mixed with it," and thereby kept up "the strength of iron."

Verses 42, 43—"And as the toes of the feet were part of iron and part of clay; so the kingdom" "shall be partly strong and partly broken And whereas thou sawest iron mixed with miry clay, they" "shall mingle themselves" "with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

This has evidently been fulfilled. Has Romanism, or the Romish Church, while it has mixed with all nations, united with them. It has kept up its authority over its subjects, under whatever government they may have been located, so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men" The fourth, or Roman kingdom is thus perpetuated, though "divided." That power will continue, not civilly, but by its ecclesiastical authority, till "broken without hands."

In speaking of the Roman church, as connected with the government, we wish it to be understood, that as a sect, our views and feelings respecting her, possess no more hostility than towards all or any of the other sects. Nay, it is our belief that there are and have been good people in every church, and we know of no combination in any department of society under like circumstances but would have done perhaps the same, if there was given to them, "power and great authority."

We shall pass on with these remarks, as this image will come again in review in further examination of the 7th and 8th chapters. And now who would not thank the Great Author of all good, when they see the manner in which He has instructed his people?

Truly it is "line upon line, precept upon precept, here a little and there a little," and although "hidden from the wise and prudent," yet "He revealeth it unto babes." "A scorner seeketh wisdom and findeth it not; but knowledge is easy unto him that understandeth."—Prov. 14 : 6.

In the above image we have a complete history of the political career of the world, through that grand channel, from the head of gold down "to the restitution of all things spoken of by all the holy prophets since the world began," Acts 3 : 21, or from the kingdom of Babylon to the setting up of His everlasting kingdom. 24th verse, "And in the days of those kings [represented by the ten toes] shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and shall never have an end."

This very time here spoken of we purpose to show in our further communications to be 1843. And who, "that loves his appearing," but must rejoice that their Redeemer draweth near, when they contemplate the pride, arrogance and folly, combined in this entire image, which have oppressed, trodden down, and destroyed the sons of men without any cessation? Since it had an existence, it has held this world in chains of vice and degradation, "and after crucifying the Son of God, has made all nations drunken with the wine of its base fornication." I say again, who would not rejoice over its destruction!

NO. IV.

Daniel, 7th chap.—*You will please read it*, as it is important that this history be brought before the mind, and in our space it is impossible, for we shall not only have to omit giving passages in full, but must pass many important features of this vision without notice. We have enlarged on the image in the 2nd chapter, and now only design to show that the remaining visions of the 7th and 8th are the same subjects illustrated by other similitudes.

4th verse. The first beast was like a lion, it had eagle's wings, it was lifted up from the earth and made to stand upon the feet, as a man. This will compare with the head of gold (Babylon)

5th verse. The second was like a bear with three ribs in the mouth of it, and *raised up itself on one side*, &c. Medo-Persia, the breast and arms of silver.

6th verse. The third beast was like a leopard, it had four wings of a fowl on its back, and it had four heads. This corresponds with the third division of brass in the image (Greece) Alexander's dominion was divided between his four generals, Macedonia under *Cassander*, Thrace under *Lysimachus*, Syria under *Seleucus*, Egypt under *Ptolemy*.

7th verse. The fourth beast was dreadful and terrible, strong exceedingly; it had great *iron* teeth. This corresponds with the feet and legs of the image, which were also of *iron*. It had *ten* horns; the image had *ten* toes. If one represents the Roman power, so must the other.

8th verse. "I considered the *horns* and behold there came up among them another little *horn*, before whom three of the first horns were plucked up by the roots, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things." He beheld till the thrones were cast down and the ancient of days did sit, and *because of the great words* which the horn spake he beheld even till the beast was slain and his body given to the burning flame.

After Rome was divided into the *ten toes* of the image it was then *a beast* with ten horns. If time and space could be given to this work, a volume of evidences might be found to prove that the beast with ten horns as well as the iron division of the image (the legs and feet) represents Pagan Rome, and in establishing Papal supremacy three of the horns were plucked up by the roots before it, which were the following:—The *Ostrogoths*, the *Vandals* and *Heruli*.

We will now pass on to the 8th chap., believing that the position we have taken will not be contradicted; that is, that the four divisions in the image, and the beasts in the vision are corresponding descriptions of the same subject, and that the *last division* in the image, and the fourth *terrible beast* in the vision, represent the Roman empire, and the little horn, the pope's supremacy.

Chap. 8. We will now examine the vision of the ram, he-goat and exceeding great horn.

You will observe that Babylon in this vision is not spoken of, she had now numbered her days. The history therefore commences with the ram which had the two horns, which fact is established in the 20th verse, "The ram which thou sawest having two horns are the kings of Media and Persia." 21st verse, "And the rough goat is the king of Grecia, and the great horn that is between his eyes is the first king."

The ram's horns were diverse, one higher than the other, and the highest one came up last, corresponding with the bear "which raised up itself on one side," (the Persian power existed the longest and properly came up last,) and the breast and the arms of the image we have already proved to be the same.

The next thing in the vision is a he-goat which came from the west, with a notable horn between his eyes, (this brings us into *Grecia* again.) He ran unto the ram in the fury of his power and smote the ram, and broke his two horns, cast him down to the ground and stamped upon him.

8th verse. Therefore the he-goat waxed great, and when he was strong the great horn was broken, and for it came up four notable ones towards the four winds of the heavens. These horns are the kingdoms set up by Alexander's four generals, corresponding with the leopard's four heads, and the third division of brass in the image.

NO. V.

We have come to an important part of our subject—what may be called disputed territory—and it is important for us to examine impartially every point; and I hope all who read will follow our remarks with the most critical honesty.

We have found by the examination in our former communications, that the illustrations in the second and seventh chapters of Daniel, and as far as we have gone with the eighth, to be parallel representations of the same subjects. We now have the *little horn* of the Grecian goat to dispose of, and should it not correspond with "the legs and feet of iron" of the image in the second chapter, and the dreadful and terrible beast with great iron teeth, in the seventh, it would seem to place us on strange ground.

Dan. 8 : 9, to 12, (please read.) This little horn was not one of the four horns, but came forth out of one of them. "It waxed exceeding great towards the south, the east, and the pleasant land—yea, even to the host of heaven; and it cast down some of the host and the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him was taken away the daily (*sacrifice* is added by the translators—it is not in the original,) and the place of *his* sanctuary was cast down, and a host was given him against the daily (*Pagan abomination*, I will take the liberty to add) by reason of transgression, and it cast down the truth to the ground, and it practised and prospered."

From the 20th to the 25th verses, Gabriel, *by command*, gives an explanation of this vision—verse 23, &c., "And in the latter time of their kingdom, (meaning the four Grecian kingdoms,) when transgressors are come to the full, a king of fierce countenance and understanding dark sentences, shall stand up, and his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and holy people. And through his policy also he shall cause craft to prosper in his hands, and he shall magnify himself in his heart, and by peace shall he destroy many. He shall also stand up against the Prince of princes, but he shall be broken without hand." This is the explanation given by the angel to Daniel. This little horn becomes "exceeding great," greater than any before him. The term king is often used in Scripture for kingdom, and a horn generally represents an empire either of a long or short duration. Now what can be found that will truly answer this history? Some have thought it was Mahomet, while others have applied it to Antiochus Epiphanes, while others have concluded it to be the Roman empire.

We think it useless to say any thing about Mahomet, as no special reason occurs to us why this station should be applied to him. It cannot be Antiochus, for he was one of the four horns himself, (namely, the Syrian,) and reigned as such.

"He shall stand up against the Prince of princes." This he did by passing sentence of death and crucifying the Saviour. "And he cast down some of the host [saints of God] and the stars [the Apostles and ministers of Jesus] and stamped upon them." While he existed as Pagan Rome he destroyed, it is supposed, about 3,000,000 of Christians.

But a change takes place in his character, "and the place of *his* sanctuary was cast down" "and a host was given against the daily [*Pagan abomination*] which prevented the setting up of the "*abomination of desolation*" or "*the Man of Sin*." The one must be put down before the other could be set up. The power of paganism to prevent the supremacy of papacy, ceased in 508, and in 538, the Pope was established by a decree of Justinian, *head of all the holy churches*, and a code of laws given him by which he persecuted heretics by fire, sword and torture, for 1260 years, ending 1798.

On the 15th of February, 1798, Gen. Berthier proclaimed Rome a Republic, and carried Pope Pius VI prisoner to France. Thus the Justinian code was destroyed and the sword stayed, in the persecution for religious sentiment. This 45 years is called, in Daniel, the time of the end.

Although I have given the above view of this little horn, yet I think, with Mr. Litch, it is fully met in Popery alone without including Pagan Rome. 1. Popery came out of Greece, one of the four horns of the goat. 2. It became great by the power of the Greek Emperor, Justinian, who gave the Pope his supremacy and conquered and gave him Rome. 3. Popery has spread to the south into Africa—to the east all over the eastern world—and in the time of the crusades the banner of the Cross waved on Mount Zion. It boasts itself of being the exclusive Church of Christ, and the Pope professes to be the Vicegerent of Christ on earth; and by the profession of the peaceful doctrines of the gospel (according to Brown's Enc. of Rel. Knowledge) during his possession of civil as well as ecclesiastical authority there were 50,000,000 of the saints of God destroyed. *The daily Pagan abomination* was taken away by or for him. The "*abomination of desolation*" could not stand up in the same place till it was taken away, (read 2 Thess. 2 chap.) and this power will stand up against Christ to the very last day, at the last battle. This is "*a little horn*;" so was that which *came up on the beast.* It looks conclusive that they both mean the same thing; and that of the beast most decidedly is applicable to this great but arrogant power.

However, this little horn means one or the other, or both of these powers, and which one it is a matter of little importance, so long as the entire beast and all its horns will be destroyed together, as parts and parcels of the whole, with the entire man of sin, by the brightness of Christ's coming.

But when shall that time come? "*At the time appointed the end shall be,*" it is near, it hasteth greatly. Dan. 8 ; 13, "Then I heard one saint speaking, and another saint said unto that certain saint that spake, how long shall be the vision concerning the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot." The earth is now the sanctuary of God. Once the temple in Jerusalem was; where God had recorded his name, but Christ informed the woman at the well of Samaria, that the time was coming that we should neither go up to Jerusalem, nor yet to that mountain, but but they that should worship the Father, must do it in spirit, and in truth in all places. God can be found every where, even under our own vine and fig tree.

14th verse—"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It appears that after all that Daniel had seen and heard in this chapter, which astonished him, and made him sick certain days, he fainted also under the weight of the subject. Yet he did not understand the entire vision, though Gabriel was commanded to make him understand it, and no doubt he understood what had been told him. But there were things which were not told him at this time, and these are the things "which none understood." What were those things? 1. The Sanctuary—what it was. 2. The place where to begin his reckoning of days. But in the next chapter the thing is fully accomplished. Fifteen years had rolled round, during which time Daniel no doubt thought of the sanctuary which lay waste at Jerusalem. He had read and examined Scripture, and had "understood by books" the number of the years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolation of Jerusalem. So Daniel commenced praying and confessing his sins and the sins of his people, and it was in the very midst of his prayer that "Gabriel, whom he had seen in the vision at the beginning, being caused to fly swiftly, touched him about the time of the evening oblation." Why such haste? Because Daniel was wrong, and he came now to give him skill and understanding. He requested him (9th chap. 23d verse) to "understand the matter and consider *the vision*." What vision? There is none in this chapter, consequently it was the vision which was 2300 days long in the 8th chapter. It could be no other in the nature of things.

24th verse—"Seventy weeks" (or 490 years by various authority even the notes on this passage in the Doway Bible gives it so,) "are determined" (Doway Bible "shortened," in the original it reads "cut off") "upon thy people, and thy holy city to finish" (or restrain) "the transgression and to make an end of sins, (fill up their national crimes,) and to make reconciliation (by the death of the cross) "for iniquity to bring in an everlasting righteousness" (by opening salvation to his people from their sins) "and to seal up" (to make sure) "the vision and prophecy, and anoint the Most Holy." Therefore the above was to be accomplished in seventy weeks, or 490 days or years, and according to Dr. Adam Clarke, it was fulfilled in years to a day, at the crucifixion of Christ on the cross. This seals the vision, and makes it sure, and gives us a solid starting point which defies contradiction.

This view is again established by the 25th verse—"Know therefore, and understand, that from the going forth of the commandment" [that is the commencement of the 2300 days] "to restore and build [again] Jerusalem unto Messiah the Prince, shall be seven weeks," [49 days] "and three score and two weeks," [making 69 weeks, in all 483 days.] 27th verse—"He shall confirm the covenant with many, for one week, [that is, during his ministry, or as some think, during his and John the Baptist's ministry] which makes up again the seventy weeks, or 490 days, which take [cut off] from the whole vision of 2300 days or years, you have 1810; then add to this, 33 years from the beginning of our Anno Domini to the crucifixion, and you have 1843.

Ferguson has ascertained by astronomical calculation, which cannot be mistaken, that it is just 1810 solar years in April next, since Christ expired on the cross.

[But we are not left to rely solely, even on this striking testimony. In the 12th chapter of Daniel, there is another series of dates which start independently of the 2300 days, and which are fixed by the time when the saints were given into the hands of the Pope, and the time when the dominion was taken away. Respecting the dates of these events, there is some dispute, which we shall endeavor to settle by overwhelming historical proofs in our next paper, and show that they conduct us *over a separate track* directly to 1843. The particulars are omitted this week for want of room.—Ed. Mid. Cry.]

But the common question will now be asked, "What will you do and what will you say, if it does not take place? and how we shall laugh at you after this year is passed!"

Well, I will do as I am doing now, *waiting for his coming.* But now, in my turn, let me ask, "What will you do [if this computation proves true, and your heart is still unreconciled to God's righteous government] in that dreadful morning, when He shall descend in glorious grandeur to take vengeance on those "*who would not that He should reign over them,*" and to be admired in all them that love Him? Do you think you will *laugh* then? Caution, on your part, certainly is wisdom. I would say for myself, I am thankful that I dare venture all on God's word, both for time and eternity, and leave the consequences with Him, and you to laugh if you can, "*at the end of those days.*"

You no doubt are in possession of that *stereotyped passage*, "*That day and that hour,*" which I know of no one that makes any pretension to the knowledge of. It may be here in a moment for all that I know. His children are not to be in darkness, that that day should come upon them unawares. And when they see "all these things come to pass," they are commanded to "know that it is nigh, even at the door."

The peculiarities of that day, we leave you to judge: it is future. The stone [however] cut out without hands, [not carved nor polished by human art] shall smite the image on the feet, [break it in pieces, it shall become like the dust of the summer threshing floor] and fill the whole earth; the ancient of days shall take his seat in the judgment. The dreadful and terrible beast shall be slain, and his body given to the burning flame—the sanctuary shall be cleansed, and God's everlasting kingdom shall be established in all the earth—the wicked shall then cease from troubling, and "Daniel shall stand in *his lot.*" We leave the remainder for you to fill up from the Scriptures, "*for at the time appointed the end shall be.*"

ROBERT WINTER---CAUSE IN LONDON.

This brother, formerly from England, and late of Lowell, Mass., is now on a visit to his native land. He is a full believer in the advent this year, and is giving the alarm to the extent of his means and influence. He writes from London, Dec. 9th, 1842, as follows:

I have distributed several papers since I came to London, and they have produced a great effect among the people. Many come to me to inquire about these things, and seem quite anxious about it. I have lectured a few times in different parts of the city, and some few have embraced the truth as it is in Jesus, and are now *preaching* it to others, among whom is one preacher, another is a class leader.

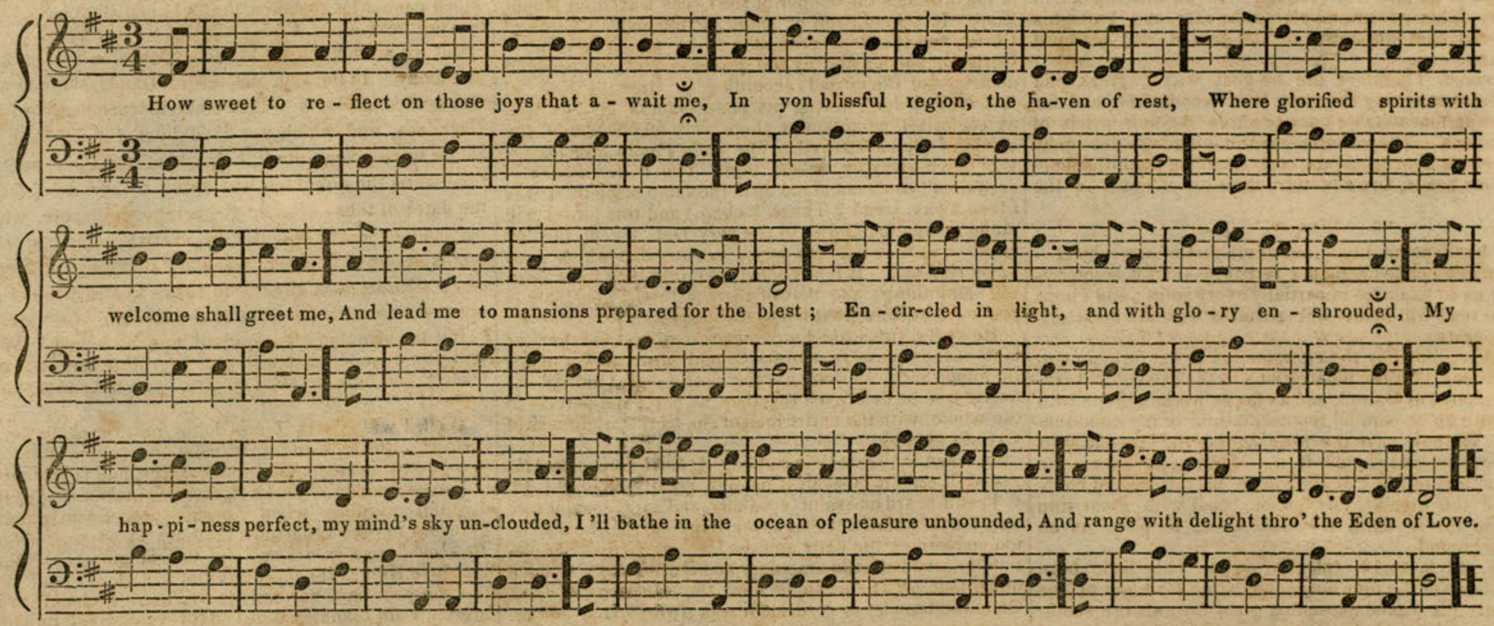
There seems to be a prospect of doing much good, and more especially would be done, if we had the means of publishing more of Miller's works; there is great call for them and papers, and they almost devour them. I am now re-publishing some of the "Clue to the Time," and brother Miller's reasons for believing the coming of Christ in 1843; and I intend to print some of the larger works as soon as I can raise the means so to do. I think, on the whole, we are doing exceedingly well; they wish me to write to you for a missionary; Mr. Miller would be preferred, or yourself, or some good lecturer. I tell them what good meetings we have had in America. Do you send some one; and here is a home for him, I will warrant you.

I would write more if I had time, but I have so much visiting, and am now in great haste to visit a family to converse on this subject. We hold public meetings, and I instruct the people by my chart.

Millerism.—It is said that Miller, the end-of-the-world prophet, is building a brick wall round his farm, which will probably last hundreds of years. What consistency!

This lie we first saw in the N. Y. Aurora, for which paper we suppose it was manufactured. The next day it appeared in the Tribune, and thence has travelled all over the United States, till we find it now in the editorial columns of the *Christian Guardian*, at Toronto, U. C.

THE EDEN OF LOVE.


How sweet to re - flect on those joys that a - wait me, In yon blissful region, the ha-ven of rest, Where glorified spirits with
welcome shall greet me, And lead me to mansions prepared for the blest ; En - cir-cled in light, and with glo - ry en - shrouded, My
hap - pi - ness perfect, my mind's sky un-clouded, I 'll bathe in the ocean of pleasure unbounded, And range with delight thro' the Eden of Love.

2 While angelic legions, with harps tuned celestial,
Harmoniously join in the concert of praise,
The saints, as they flock from the regions terrestrial,
In loud hallelujahs their voices will raise:
Then songs to the Lamb shall re-echo through heaven,
My soul will respond, To Immanuel be given
All glory, all honor, all might and dominion,
Who brought us through grace to the Eden of Love.

3 Then hail, blessed state! Hail, ye songsters of glory!
Ye harpers of bliss, soon I 'll meet you above!
And join your full choir in rehearsing the story,
" Salvation from sorrow, through Jesus's love :"
Though 'prisoned in earth, yet, by anticipation,
Already my soul feels a sweet prelibation
Of joys that await me, when freed from probation:
My heart 's now in Heaven, the Eden of Love.

LETTER TO A FRIEND IN ENGLAND.

The sister who wrote this, having given us a copy for publication, we insert the substance of it, supposing it may be interesting to all the readers of this sheet, to know the effect of this doctrine on the souls who embrace it.

My Dear Cousin,—Times are very bad in America, as well as in Europe. Mr. Miller's doctrine of the Second Advent is agitating the whole community. It is surprising how many believe that Christ will come in 1843. I should have sent Mr. Miller's works to you long ago, but I did not think the doctrine was true. In fact, I did not want such a glorious truth to *be* true. I loved the world too much, and could not endure the thought of giving it up so soon. Although I have, as you know, been a member of the church of Christ ten years, and often, with you, prayed, " Thy kingdom come," yet I could not bear to hear of its coming. It is a solemn truth, if we love not his appearing, we can be none of his—or, if we are, some idol is between us and Christ; and should He come and find us so, will we not have our portion with hypocrites and unbelievers? This thought led me to pray earnestly that God would remove every idol out of the way, and not only make me *willing*, but to *love* his appearing; and when the blessing came, it was almost too much for me: I could do nothing but praise God. Now I can truly say, I feel ready, Amen; even so, come Lord Jesus, come quickly. This is the language of many hearts, yes, of thousands, on this side the Atlantic. The midnight cry has gone all over the land, and the most devoted and godly of all denominations readily embrace it; but the worldly-minded professor, and time-serving church, reject it. Only four weeks ago, I was among the scoffers, saying, " Where is the promise of his coming?" I, like very many others, never did believe much in a temporal millennium, or return of the Jews; for the more I thought or read upon the subject, the more mysterious and dark they appeared.

The first time I read Miller's Lectures, two years ago, I was convinced he was right in all but the time; that seemed so near, I could not believe the world would end so soon. Then I began to search the Scriptures, to see if it were so; and found all he said was proved by the Bible to be true. We have many faithful watchmen now on the walls of Zion, who are giving the midnight cry, and preparing the church for her coming Lord. We have glorious meetings; if ever God owned and blessed a work, he does this. How then can Christians oppose it? and yet they do, when they see and hear of sinners being converted by hundreds and thousands. There never was such a time before, backsliders being reclaimed, and those who were dead stones in the church made alive, putting on the whole armor of God. The wise virgins are trimming their lamps, and making ready to go forth to meet the Bridegroom. My soul a witness is, to the good of this doctrine.

If you have not heard much on this subject, I do hope all of you will prayerfully and candidly examine the books, and the chart of Daniel's vision, which I shall send with this letter, comparing every part with your Bible. Lay aside every prepossessed opinion, and know the truth. You will see that Daniel's vision ends with the destruction of earthly kingdoms, and the setting up of Christ's kingdom, which shall be an everlasting one. At the close of the book, Jesus Christ himself appears and tells Daniel he shall stand in his lot, at the end of the days. O, my dear Frances, may we be heirs of that glorious kingdom, which, I believe, will soon be set up, where Christ will reign in righteousness. How is it with you! I feel ready, and am waiting, and watching, and looking for his coming. May you and I meet in the New Jerusalem, with all our dear, dear friends who, we now believe, are with Christ, and He will bring them with him, in a few short months, perhaps, at most.

I heard a devoted servant of the Lord, a few Sabbaths since, preach on the second coming of Christ. He clearly proved that every sign in the New Testament was fulfilled, and the last day of prophecy in the Old was nearly run out, that we ought to look for Him every moment till he came. There can be no Milennium in this world. Christ expressly says, " My kingdom is not of this world," " the tares and the wheat shall grow together till the harvest, and the harvest is the end of the world." And again, " In this world ye shall have tribulation," and " they who will live godly in Christ Jesus shall suffer persecution." Respecting the fulfilment of the promises to the Jews, if we read our Bibles, we shall soon see there are no promises to the unbelieving Jew. In Christ, there is neither Jew nor Gentile, bond nor free, we are all *one* in Christ Jesus, and " if ye be Christ's, then are ye Abraham's seed, and HEIRS *according to the promise.*" I think, if you do not already see that the doctrine of the Jew's return, and a temporal Milennium, is an error, which has crept into the church, to blind the minds of the people against the speedy coming of the Lord, you will very soon be convinced. This may be my last letter.—God only knows. I feel that it is. What a change has been wrought in me since I last wrote! Sure it is the power of God. Nothing else could have effected such a work. I must now bid you farewell, perhaps forever, on this earth.—May we soon meet again in " the new heaven and new earth, wherein dwelleth righteousness." I must conclude with exhorting you to be ready. O be ready for Christ's coming any moment. Yours affectionately, M. A. D.

P. S. I wish you could be at some of our Second Advent meetings, they are indeed a feast to the soul. The near coming of our Saviour is no delusion. It is no fable, 'tis a Bible truth, and the whole world cannot overthrow it.—Adieu—adieu.

LEGISLATIVE SABBATH DESECRATION.—The Missouri House of Assembly passed resolutions, to celebrate the anniversary of the battle of New Orleans, and fire salutes on the Sabbath. The Senate disagreed to it. But the House regarded a man's glory more than God's honor.—And so on Sabbath morning early, one of the brass cannons was in front of the Capitol discharged several times; sentiments were given, reiterated, martial music played, national songs sung, and a procession through the streets took place. At night an illumination took place, martial music was parading the streets, and things went on as a festival day. This was all done in a christian country.—*Mo. Repub.*

How absurd it is to pretend this is in opposition to the principles of the people, when the people unite in re-electing such men, year after year.

ETERNITY.—Were the mighty ocean, which divide so many nations, and dash their waves upon so many shores, to be suddenly changed into one mass of ink, and then to be employed in numbering figures, and the least figure to signify a million of years, what countless ages would be numbered before the last were finished! before the oceans were emptied! yet he who wrote the last figure might say, " These ages are not eternity. They are nothingness itself compared with it; less than one drop to all these waters less than one moment to all these infinite ages!"—*Pike.*

WEEKLY MIDNIGHT CRY.

The papers we have now published, and one single sheet more, will be equal to 13 weekly papers, which will be the amount we engaged to publish for fifty cents. We shall continue to print double sheets as fast as the Lord shall give us the means, which we have reason to believe, will be weekly. Present subscribers, who have not paid beyond the next number, will forward us their names and money, if they wish to be entitled to the future numbers, which will be furnished at the rate of fifty cents for the sheet of 8 pages, 3 months.

DEPOTS OF SECOND ADVENT BOOKS.

Brick Church Chapel, 36 Park Row, New York.
14 Devonshire st., Boston. Address J. V. Himes.
40 and 41 Arcade, Philadelphia. Address J. Litch.
City Rooms, opposite the Log Cabin. Brooklyn.

Reply to Prof. Stuart.

It is well understood that Prof. Stuart, of Andover, is one of the most learned theologians in America. When the agitation of the public mind spread like the heaving waves to that ancient Theological Institution, he felt called upon to rise and say to the moving elements, "Peace, be still!" He therefore published a book of 150 pages, called "Hints on the Interpretation of Prophecy." In the preface he says :—"*It is time for the churches, in reference to the matters now before us, TO SEEK SOME REFUGE FROM THE TUMULTUOUS OCEAN ON WHICH THEY HAVE OF LATE BEEN TOSSED. To those who long for a quiet harbor, a chart, which offers even any tolerable grounds of hope that the course toward such a haven is marked out, will not be unwelcome.*" In the first half of his book, he gives "Hints," most of which are valuable, but when he comes to the application of them to the Book of Daniel and the Revelations, he plunges into absurdities which his great learning very imperfectly conceals. It is an interesting sight to see a plain farmer, who studied his Bible in the intervals of his daily labor, so successfully showing up these glaring inconsistencies of the learned Professor. Mr. Miller had seen only the first edition of Prof. Stuart's book when he wrote. A reply to a note in the second edition, will appear next week.

MILLER'S REPLY TO STUART,

ON

PROPHETICAL INTERPRETATION, AND THE DESIGNATIONS OF TIME IN DANIEL AND JOHN.

IN A SERIES OF LETTERS TO

JOSHUA V. HIMES.

LETTER I.

Dear Bro. Himes :—I have read the book you sent me, "*Hints on the Interpretation of Prophecy, by M. Stuart.*" I find the writer, after an elaborate introduction, has divided the subject which he discusses into three distinct parts : 1st. "Occult or double sense of prophecy." 2. "Prophecy not intelligible until it is fulfilled." 3. "Designation of time in the prophecies." I have been pleased, edified, and instructed, by reading this work. I was pleased to see the Christian spirit in which, apparently, the book was wrote, so unlike Mr. Dowling; the "Puritan," or "Watchman," or any of the scurrility with which I have been assailed by a selfish priesthood, or a hireling press, that I must confess I felt a union of heart and soul, for the writer, which I rarely feel for any of our modern writers on theology. They are manifestly the most Christian, candid, and reasonable arguments that I have ever met with, from any source whatever; and if I have not the truth, as it respects time—for on the two first points we exactly agree—I would as readily yield the palm of victory to Moses Stuart, the writer of this book, as any man I have any knowledge of at this time. To be conquered by such a writer, would be an honor my vanity would almost covet: yet I dare not yield the truth of God's word to any man, nor for any consideration whatever, however glorious it might be in the sight of my fellow-men, or gratifying to an unbelieving multitude. One thing I ask, and that will I seek after. If truth compels me to disagree with this writer, whatever I may write, may it be done in the same spirit, as to me appears to possess the excellent writer of this little book before me.

On his first head or question, "Are there many occult passages in prophecy which are pregnant with a double meaning?" I answer, very few, and with the writer I agree, "that if such a principle be admitted, how is it possible to ascertain within what bounds it shall be confined." By this, I do not understand the writer to mean, that there are no types, nor analogies in the Bible, which types and analogies were once prophecies; for instance, the destruction of the old world by water, which was a prophecy in the days of Noah, is by our Saviour applied as a type, or an analogy of the destruction of the world by fire. Again, the travel of the children of Israel through the wilderness into the land of Canaan is applied unto us, by Paul, as a sample: if we conduct as they did, we shall meet with like judgments. Therefore I am perfectly agreed with the writer, that there is no double meaning to words in the prophecies of the Old and New Testament.

In his second part, as I have named it, "Prophecy not intelligible until it is fulfilled," I am pleased to see our views so perfectly harmonize. I say with the writer, if God has revealed any truth, that truth may be understood; but I would not say, neither do I understand the writer of this book to say, that men will all see the truth and know it, and in all ages of the world, and at all times. No, for if that were the case, we should have no need of this book which he has written to teach us how to understand prophecy. Although God may have revealed things plainly and intelligibly, yet it may by us be rejected, or clothed in a mantle of mysticism, and so hid for ages, for aught I can see, and then brought to light by the diligent application of some of his servants. Surely, the writer will not deny this, for his object in writing this book is, as he says, to do away with an error, that has for years become almost or quite universal. So, you can see, we are happily and clearly agreed on this point.

His next, and third part: "Designations of time in the prophecies." On this point, his rule, which he has laid down on page 65, is perfectly right, and must, I think, stand the test in all cases. "*Every passage of Scripture, or of any other book, is to be interpreted as bearing its plain, and primary, and literal sense, unless good reasons can be given why it should be tropically* (figuratively) *understood.*"

Thus far I can agree with the learned author; but here I must stop: his rules of interpretation are good, his general remarks on the nature and manner of prophecy I admire; but when he comes to apply those rules, I see neither reason nor common sense in the application.

I shall not follow him through all his arguments and explanations; but shall select a few. And first, his views of the little horn, in Dan. vii. 7, 8, 20, 21—26, meaning Antiochus Epiphanes, are wholly without evidence; not even a color of testimony can be brought from the Scriptures to prove that point. Yet he asserts it as though no one ever doubted it: this proves that his reading on that point has been very limited.

This horn does not belong to the Grecian kingdom, nor is it one of the four into which Grecia was divided. See Dan. vii. 7: "After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Now read the heavenly teacher. Daniel vii. 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces." After Daniel had given the account of the Grecian kingdom in the sixth verse, he says he saw in his vision another beast, which is explained to mean the fourth kingdom upon earth. Is it possible to prove that a third can be the fourth? A third may have four heads, but it is the same beast still. Here we have another one, different from all other kingdoms that were before it. Where was the wide difference between the Syrian and the other three kingdoms into which Alexander's was divided? All arose in the same manner, all made war on each other, and each in its turn succeeded in its warlike enterprises. Neither one of them was able to subdue all the other three. Yet Daniel tells us that "three of the first horns were plucked up by the roots," and by the little horn, which our author calls Antiochus. Again, this kingdom was to have ten kings when this little horn should rise up: for he is to rise after them, and among them, and subdue three of them. This, then, cannot, by any fair construction, be applied to Antiochus.

This little horn is to make war with the saints, and prevail against them until the Ancient of days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. See verses 21, 22. What kingdom? See verses 26, 27: "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." It is a "great kingdom," "under the whole heaven," and an "everlasting kingdom," and, "all dominions serving and obeying him." Now if the Jews mean the saints, as our author tells us, according to his own showing, the Jews have not yet got the everlasting kingdom. See his own remarks, on page 139, on Acts i. 6, 7. And of course Antiochus is yet alive, making war, and prevailing against the Jews. No wonder our author complains against the English and American commentators; if he follows them, all their wisdom, and his too, is not able to extricate him from a very foolish dilemma. Let him apply this to the Roman kingdom, and all will be clear and natural.

We cannot avoid seeing, as I sincerely believe, that the kingdom which is given to the saints of the Most High at the destruction of the *little horn*, cannot be any kingdom possessed by the Jews at that time or at any time subsequent. If it is figurative, then the rules of our good brother will not apply—for it is not used in the 27th verse as a symbol or representation; but as an explanation of the 14th and 22d verses, by the heavenly visiter himself. See verse 16: "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things."

Then by what stretch of imagination we can apply this little horn to Antiochus is to me ten times more mysterious than the *occult sense*, of which the writer so justly complains. Why not then make the application where it belongs, to the fourth or Roman kingdom, and the little horn to Antichrist making war against the true saints, until the glorious appearing of the great God (Ancient of days) and our Saviour Jesus Christ, in the clouds of heaven? Surely there can be no objection against this hypothesis, because all must admit that then, when Christ shall come the second time, he will come to receive unto himself a kingdom which will be eternal. Luke xix. 15: "And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." Then will the saints possess the kingdom promised, James ii. 5: "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" Why, I ask again, in the name of all that is dear in heaven or earth, cannot our teachers apply the prophecies of the Old Testament to the precious promises in the new? 1 Pet. i. 9—13: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a plain rule of the application of Old Testament prophecy. Why not follow it? Has God blinded the eyes of our seers and our teachers, so that they cannot see? Or have our sectarian quarrels produced a confusion in the ranks of our expositors of the word of God, so that truth has fallen in the streets, and but few men left? In Daniel, 7th chapter, how perfectly plain do we trace the prophetic history of our world, from the days of Daniel to the coming of the Son of man in the clouds of heaven, the judgment of the saints, and the everlasting kingdom of the glorified children of God. And yet this good man, this teacher in Israel, sees not a single ray of light this side of Antiochus, a Syrian king, who died 164 years before Christ was born. If Christ should come now, would he find faith on the earth? O God, have mercy, and open the eyes of our teachers! Again; he tells us, on pages 86 and 87, that the events predicted in the 11th chapter, from 21—45, and the whole of the 12th chapter, are to be referred, altogether, to Antiochus Epiphanes. This to me is still more unaccountable, how men of such erudition as Moses Stuart, can for a moment suppose that all the description given here, can or ought to be applied to one man. Yes, and that too, describing the events that were to happen to the people of God in the latter days, beginning with the fifth king of Persia, and ending with a resurrection; Daniel x. 14 to xii. 4. I know that Moses Stuart has the authority of some of the expositors in the Roman Catholic church, for his understanding of these prophecies. He has given their sentiments in their own words, and I am afraid he has not been careful enough to compare their views with the word of God. *They* were too much interested in the conclusion, to be received by *me* without a careful examination. And if it can be shown that the prophecy fails to be fulfilled in Antiochus, in any one point, then the whole must fall. Matt. v. 17, 18: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfil. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Let us then examine the first verse of the 12th chapter. "Then shall Michael stand up, the great prince which standeth for the children of thy people." When did this happen? If these expositors are right, "*then*" at the death of Antiochus or immediately afterwards, Michael stands up. Has any one been able to show satisfactorily who this is? I answer, no. "And there shall be a time of trouble such as never was since there was a nation, even to that same time." Was there a time of trouble after Antiochus's death? This is not tropical language; remember our rules. Can any man produce such a historical fact as to warrant this expression? Mr. S. tells us, page 92, "No wonder that the angel pronounced those of the pious and believing Jews to be *blessed*, who lived to see such a day of deliverance. The great enemy of their nation and their God had fallen; Judas Maccabaeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence." I will agree that the description given of these times by this writer, is highly wrought up, to meet another event in the prophecy under contemplation. Yet our time of trouble fails: "and at that time," in this time of trouble, "thy people shall be delivered, every one that shall be found written in the book." Who are these, and what book is this they are written in? Was this accomplished at that time? I answer, No. The author of this book dare not assert it, although he apparently wrought up our minds, by the glowing description which I have just quoted, to expect something very graphic; yet when he comes to the point, he slips over in perfect silence in this place, although he had before (page 88) acknowledged Daniel xii. 1—3 difficult to interpret. Why not then tell us what it does mean? But as it happens, to the glory of God, we are not dependent on Mr. Stuart to tell us; the angel himself has informed us. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

We must remember the rules given in this book of "Hints," &c. No tropical words where the sense is plain; no occult or double meaning in this passage. One of two things, then, must be true. Either the resurrection did take place in the time, times and a half, under Antiochus, and all the people of God, every one of them whose names are written, or ever shall be written in the Lamb's book of life, did awake to everlasting life; or Antiochus is not the one designated in this prophecy, as Mr. S. says. Now which dilemma shall we take? I answer, I will choose to let Antiochus go, and take a resurrection to come, and I think our good Br. Stuart will do the same, if he is wise. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars, forever and ever."

This grand and sublime description cannot, without doing the utmost violence to tropical language, be applied to so barren and insignificant a circumstance as the Jews in their corrupt state, into which they were sunk, between the last of the prophets and the birth of the Messiah, being released from one petty tyrant to fall under others more severe within four or five years. See 1 Maccabees 7th and 9th chapters.

Common sense would forbid such a construction of this prophecy, and I am well satisfied, that with all Mr. Stuart's knowledge, he has not a clear knowledge of the history of the Jews at the time specified. This prophecy cannot have reference to Antiochus. The next verse shows that the book of Daniel was shut up and sealed until the time of the end. Mr. S. says, to the end of these troubles with Antiochus; but that would be departing from his own rule, unless he can prove that the resurrection, which is immediately mentioned before, was fulfilled at that time, which he has not done. Then, I am at liberty to fix my own construction; and he tells us, plainly, that there cannot, with any propriety, be an *occult* or double meaning in prophecy. And when the Bible tells us that "those that sleep in the dust of the earth *shall* awake," and to "everlasting life" too, I cannot, to accommodate myself to any man's theory, call it *spiritual*, when I believe in a literal one to come. This I am satisfied is Br. S.'s rule. Neither can I apply the words in Daniel vii. 10—13, to a mystical sense, and in other places make the same words and sentiments literal, without a "thus saith the Lord." Therefore, when the angel tells Daniel that "those that sleep in the dust of the earth shall awake," and Christ tells me "the hour is coming when all that are in their graves shall hear his voice, and come forth," I cannot believe one a mystical and the other a literal sense, without any further cause being shown, than my, or another's anxiety to have Antiochus mean the little horn. Daniel vii. 8—25, and 11—12 chap. And if this view which Br. S. has given of these prophecies be true, then his principles of interpretation cannot be correct, without he allows himself, what he is not willing to grant to others, to depart from his own rules, where his own views require such a departure.

As it respects his exposition of times in Dan. 7 and 12, we shall reserve it for future remarks, and examine now into his views on Daniel 8th chapter, p. 93. He says, "One, and only one more period in the book of Daniel claims our present attention; this is in chapter viii. 14. In the vision seen by Daniel, as there related, one angel inquires of another, 'How long the sanctuary and the host were given to be trodden under foot.' The answer is, 'to two thousand three hundred days; then shall the sanctuary be cleansed.'"

Our teacher has made a very sad misstatement in stating his question, not by design, we cannot believe; for he is too good a man to mislead any one. True, my critical neighbor says, he discovers a trick or design in thus stating the question; but wherein? say I. Do you see he has enclosed the question in a single comma, showing that it is but partially stated, while he has enclosed the answer in double commas, showing it is all true? says my neighbor. No, No, said I, this is all jealousy. Mr. S. is too good a man to favor deception at all; it is an inadvertency; he will correct it in a moment when he sees it. The question is not 'How long the sanctuary and host are given to be trodden under foot?' but it is, as Br. Stuart will acknowledge, "*How long shall be the vision?*" or as some translate it, "For how *long time* shall be the vision," "concerning the daily (or continual) *sacrifice* (or wicked) and transgression of desolation, to give both the sanctuary and host to be trodden under foot?" The answer must be according to the question, or one of these heavenly messengers must be in an error—either the one asking, or the one answering the question; and surely I dare not say either is wrong. Then the question resolves itself into the following particulars: "How long shall the ram push against Grecia, or westward, northward and southward; and the he-goat coming from the west, breaking the two horns of the ram, smiting him and casting him down to the ground, and stamping upon him, and then becoming very great; and he must be broken, and then four more rise up in his room, and they continue to be very wicked, notably so; and when they have accomplished their wickedness, then shall arise another horn, which waxed exceeding great, above all the horns before it, towards the south, east and north, it waxed great to the host of heaven, cast down the stars and stamped upon them, magnified himself in his heart, even to the prince of the host, and stood up against the Prince of princes, the Lord Jesus Christ, cast down the truth to the ground, and practised and prospered, until the Ancient of days came, and the Son of man comes in the clouds of heaven, and these will be broken without hand?

This last horn is the one which takes away the daily sacrifice, and places in the room of it, the abomination that maketh desolate, and is himself the desolator, and will only be destroyed at the consummation. See Daniel vii. 11, 26: "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." ix. 27: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." In *this* verse the same abominations are spoken of, as in Daniel viii. 13, and this sweeps away at one blow, Br. Stuart's exposition of the little horn being Antiochus; for no one can pretend that Antiochus lived after Christ; and yet we find the same desolator overspreading abominations until the consummation, and that determined is poured upon the desolator.

This too harmonizes with Christ's word as given by Matthew (xxiv. 15): "When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand;") and if our Br. S. would divest himself entirely of his prepossessions for Antiochus, and not be continually harassed by that old spectre, he would at once see that the Scriptures harmonize, and would not have to resort to such ridiculous subterfuges as he has on pages 99 and 100, to do away the force of Christ's words.

He would also see the exact agreement between Daniel's little horn, (xi. 36,) "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done," and Paul's man of sin, (2 Thess. ii. 3, 4,) "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition: who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." 'But there is but little hope for such men. Pride of opinion goes a great ways with men of his standing, and they are slaves to popular applause; and all you can say or write will do him no good, nor the class in which he moves,'—whispers Satan in my ear, while I am writing. Get behind me, Satan, say I. A man who writes with so good a spirit, and gives us such good rules, will see that it is all a fable about Antiochus being prophesied of anywhere in Daniel, except in chap. xi. 11, 12; and that from the 14th verse of the 11th chapter to the end of the 12th, all is a relation of the things which have been literally and will be fulfilled to the end of the gospel period, and the coming of Christ; and is all concerning the fourth and last earthly kingdom in our world.

My limits will not allow me now to show that every word of Daniel xi. 14—45, has been literally fulfilled under the history of Rome, the fourth kingdom in Daniel's vision; and that that vision carries us to the end of all indignation, and to the consummation, when the body of this beast (Roman kingdom) is given to the burning flame. If then it can be shown that the history of Rome better fulfils the prophecy, and leaves no difficulty but what may be easily surmounted, why not leave the Antiochus system of explanation to its fate, with all its insurmountable difficulties, and take that which harmonizes with all Daniel's visions, the history of the world, and New Testament writers?

I shall now examine Mr. Stuart's remarks on the "designation of time," by his own rule.

1st. Time, as specified in Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." We have already examined the question, and find it does contain a history of the world, from the Medo-Persian kingdom to the end of indignation, when that which God hath determined shall be poured upon the desolator, or to the end of the transgression of desolation, which is the end of the Roman, or fourth kingdom in the world. Thus far the vision is as plain to my mind as the rays of the sun in its meridian splendor. The answer then is, "unto 2300 days;" but, says the critic, it is "evenings, mornings." No matter, all men seem to understand it *days;* for it is so translated in every language with which we are acquainted at the present day. Therefore this can never be made plainer, if this compound Hebrew word should be criticised upon until the judgment shall set. I am sick of this continual harping upon words. Our learned critics are worse on the waters of truth, than a school of sharks on the fishing banks of the north, and they have made more infidels in our world than all the heathen mythology in existence. What word in revelation has not been turned, twisted, racked, wrested, distorted, demolished, and annihilated by these voracious harpies in human shape, until the public have become so bewildered, they know not what to believe? "They have fouled the waters with their feet." I have always noticed where they tread, the religious spirit is at a low ebb; it becomes cold, formal and doubtful, at least. It is the mind of the Spirit we want, and God's word then becomes spirit and life unto us.

The words "*evenings, mornings*" convey to our mind the idea of days; thus this vision is 2300 days long, says the reader. Yes. But how can all this be? says the inquiring mind. Can three kingdoms rise up and become great; from a small people become a strong nation; conquer all the nations of the earth, and then in its turn be subdued and conquered by a kingdom still more fortunate, and so on through three successive kingdoms, and do this in little over six years? Impossible. But God has said it, and I must believe. Now the only difficulty is in time. How can this be? Very well. says the dear child of God, I remember me; God says I must "dig for the truth, as for hid treasure." I will go to work, and while I am digging, I will live by begging. Father in heaven, I believe it is thy word; but I do not understand it; shew me thy truth. I had rather have one humble prayer of this kind, with an English Bible in my hand, than all the Hebrew, Greek, and Latin Br. S. ever knew. The child then takes the word day, and compares spiritual things with spiritual, to find what his heavenly Father means by days in a figurative sense; for he is satisfied it cannot be literal. The first text he lights upon is in Num. xiv. 34, "*each day for a year.*" May this not be it? says the child. He takes hold of it by faith, carries it home, lays it up in his cell of sweets, richer than a lord, and again goes forth in search of more. He now lights upon Eze. iv. 6: "*I have appointed thee each day for a year.*" He is now rich in very deed—two jewels in one cell. He does not stop to criticise like a Stuart, and query, and reason himself out of common sense and reason too; but Abraham-like, he believes, and lays up his treasure at home. I see, says the child, this use of days was so ordained by my Father in two cases, and two witnesses is enough: but I am not certain that I have a right to use these jewels in this place; I will go and beg, and dig again. In this excursion he lights on Daniel ix. 23—27: "Seventy weeks are determined upon thy people," &c. Seventy weeks of what? says the critic. I do not care a fig, says the believing child, whether you call it *days* or *years;* I know how long it was in fulfilling. How long? Exactly 490 years, from the decree given in the seventh year of Artaxerxes, 457 years before Christ, unto his death, 33 years after the birth of Christ, making exactly 490 years, or seventy sevens of years of the vision. But of what vision? says the critic. Why, says the child, it is the last vision Daniel had, in the 8th chapter. Are you certain of that? I am; it can refer to no other; and as the seventy weeks were a part of the vision, cut off from the vision, and did seal the vision and prophecy, I want no better evidence to show that these jewels which I have laid up, now have an application; for 490 years cannot be a part of six years, and of course the 2300 must be so many years; and if all the skeptics in Christendom, and the Stuarts in the habitable earth, should try to make me believe that the vision in the 8th chapter of Daniel was fulfilled under Antiochus Epiphanes, I could not do it. Thus would the believing child reason. This I know too by experience. But let me state this in another way. I find in the vision of Daniel things spoken of as the "abomination that maketh desolate." I find my Saviour mentioning the same thing, and showing that it would exist even forty years after his time. I cannot believe that he was mistaken, and the end of that same thing was two hundred years before. "For at the time appointed, the *end* shall be." But Br. S. may say that it was the end of the pollution of the sanctuary; but this cannot be true, for we learn that twenty years or more after the death of Antiochus, Simon, the high priest, drove out the heathen who had polluted the sanctuary and the holy place; 1 Maccab. xiv. 36. Also our Saviour found the temple a den of thieves; therefore it could not mean the end of pollution.

These reasons, with more which can be and have been presented, are evidence strong that this vision could not have been fulfilled in six years. Then the conclusion is that days are used in a figurative sense.

Then I find, in the two cases above mentioned, they were used in that sense. Have we no right to compare Scripture with Scripture? Surely Br. S. is wise above what is written. 1 Cor. ii. 13: "But he that is spiritual judgeth all things, yet he himself is judged of no man."

The writer has admitted (page 76) that days in these two cases are symbols of years. Then why not use them so in Daniel and Revelation? Because God has not told us plainly here to so use them, says Br. S. But I say he has told us what is equal to it. He has given us definite time; he has told us what shall happen in that time. Common sense and a few years of experience show clearly it could not be, neither was it true, in a literal sense. Shall we charge our heavenly Father with folly? No. Let us first take the precaution to be wise, compare Scripture with Scripture, as did Daniel, (ix. 2,) pray as did Daniel, (ix. 4—20.) It may be, after all, a symbol, methinks Daniel might have said. God revealed unto Belshazzar the *end* of his kingdom by a symbolic writing on the wall. Why not reveal unto us the *end* of all earthly kingdoms in symbolic language on the sacred wall of his word?

Do not start so, Br. S.; I am only reasoning from analogy, and I perceive you have done the same, pages 137, 138. But let us pursue our analogy. When God revealed this to this proud and wicked monarch, he saw the fingers and symbolic writing, and was afraid; Daniel v. 7, 8: "The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed in scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king's wise men; but they could not read the writing, nor make known the interpretation thereof." Now the analogy. God has revealed by symbolic language the *end* of the world; Luke xxi. 26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." The world call on their D. D.'s, A. M.'s, Professors, Rev.'s, &c.—(Isa. xxi. 11: "The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?")—but they are all confused, no two of them can agree; some cry one thing and some another. We have seen the D. D.'s calling it all "moonshine;" the A. M.'s putting it off for "ages yet to come;" the professors throwing it all upon the back of Antiochus; the Rev.'s charging it all to old Jerusalem; and thus we are, "confusion worse confused."

But the analogy: Daniel viii. 13—26: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man; for at the time of the end shall be the vision. Now, as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days."

And now we will be as wise as Belshazzar; at least we will call in Daniel. Hear him. Daniel ix. 20—27: "And while I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." What do we learn from him? We learn that days are to be understood years in his prophecy; (not the historical parts of it;) for the seventy weeks were to seal up the vision and the prophecy, which it could not do, if the vision was only six years and a third in length; it would far exceed it. We see, in the 27th verse Daniel carries us far beyond the death of Christ, until the burning day, and destruction of the abomination that maketh desolate, or the desolator. Then this seventy weeks, for so it must be rendered, (Professor S. to the contrary notwithstanding,) is 490 years of the vision of Daniel viii. 14: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Then if 490 years was a part of this symbolical hand-writing, showing the *end* of earthly kingdoms, and especially the *end* of mystical Babylon, I ask what night must she be slain? When will the kingdoms of this world be weighed in the balance of God's justice and be found wanting; be dashed to pieces like a potter's vessel, and carried away like the chaff of the summer's threshing-floor, and no place found for them?

But what does Daniel further tell us? See Daniel xii. 10—13: "Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." "*Many will be purified and made white.*" Was this done when Antiochus died? If so, then I cannot understand what being clothed in white means. But it is explained, Rev. xix. 7, 8: "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." It is the marriage of the Lamb, which could not have been 164 years before Christ was born. "*And tried.*" When is this? Let the apostle James tell us, (i. 12): "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." "*And the wicked shall do wickedly.*" So they were doing in Babylon, eating and drinking, and so they will be doing when Christ comes. Matt. xxiv. 48—51: "But and if that evil servant shall say in his heart, My Lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." "*And none of the wicked shall understand.*" So it was in Babylon. Daniel v. 15: "And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing." And so will it be in the *end* of the world. See Luke xxi. 35: "For as a snare shall it come on all them that dwell on the face of the whole earth." "*But the wise shall understand.*" So it was when Babylon fell. Daniel v. 14: "I have even heard of thee, that the spirit of the gods is in thee, and that light, and understanding, and excellent wisdom, is found in thee." And so will it be when mystical Babylon shall be destroyed by the brightness of Christ's coming. 1 Thess. v. 4. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 2 Thess. ii. 8: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

You need not be alarmed for your rules, br. Stuart. I am only reasoning from analogy; and surely you will not deny me the same privilege you have so abundantly improved upon yourself. And now, my dear Br. Stuart, let me give you some two or three good pieces of advice, as part payment for those you have given me, and I will pay you the remainder anon.

1. Say not, God cannot symbolize time, when he reveals all other parts by symbols.
2. Never write a book against any man, until you have read him, and thoroughly understand him.
3. Say not in your heart Christ will not come in 1843, lest he come and find you sleeping.
4. Take 490 from 2300, and add the life of Christ, 33, and you will find the true sanctuary cleansed, of which the temple at Jerusalem was only a shadow.
5. Take away the veil of Judaism from before your face, and you will look for the better promise; as did Abraham. W. M.

(*To be continued.*)

LETTER II.

Dear Brother Himes:—I am aware, if the professor was the only person I expected to benefit by my remarks, I should not trouble myself to write nor others to read what I have to present. If it was only to gain the mastery over Professor Stuart, I am not so visionary as to suppose, that, in the eyes of the world, I could have the most distant prospect of succeeding. It is a well known fact that the fashionable world do give to the men of letters what the ancients did to the priests of their idol gods—an implicit confidence in all they utter. The world, therefore, will laugh at my foolish daring, and my friends, if I have any, will stand aghast at my temerity in attacking this bearded lion in his den.

I have nothing, therefore, to expect from the world; and, if I fall, to hope for from my friends. One thing I ask, and that I shall expect to have, the prayers of all, that truth may triumph in the earth, and error be exposed, however plausible it may appear. I will not have it said in the great day, that truth had no advocates in this day of tribulation, for fear of men. Therefore, my whole strength and dependence being put in God, I will try, by his assistance, to undo the awful effects of the doctrine of peace and safety by this learned author.

And first, his views of the little horn in Daniel vii. 25: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time." Page 83: "The first passage in Daniel vii. 25, is so clear as to leave no room for a reasonable doubt. In verse 24 the rise of Antiochus Epiphanes is described; for the fourth beast in Daniel vii. 7, 8, 11, 19 to 26, as all must concede, is the divided Grecian dominion which succeeded the reign of Alexander the Great. From this dynasty springs Antiochus, verse 24, who is most graphically described, in verse 25, as one who shall speak great words against the Most High, and wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time."

In this vision of Daniel's we have brought into view, by the representation of four great beasts, four great kingdoms. Daniel vii. 3: "And four great beasts came up from the sea, diverse from one another." Now read Daniel vii. 17: 'These great beasts, which are four, are four kings, which shall arise out of the earth:" and verse 23: "Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces." Can it be possible that this learned man can call this fourth beast Antiochus? How can the Syrian kingdom be called "*diverse from all kingdoms?*" It arose in the same manner as the other three, out of Alexander's kingdom. Antiochus never added either of the other three kingdoms to his; although he calculated to unite Egypt with his own; yet the Romans prevented it. [Rol., Book 18, chap. 2, sec. 2.] "*And shall devour the whole earth, and shall tread it down, and shall break it in pieces.*"

Thus far, it is very certain we cannot apply this prophecy to Antiochus; and the professor knows that not one jot or tittle of God's word will fail, and therefore he passed over this in perfect silence. Where was his '*Bible exegesis*' then? It is very certain that Antiochus never came up among ten kings, neither did he have ten horns. If he, as the professor says, is the little horn of the fourth kingdom, then he must have come up among ten, and taken away three; this fact his *exegesis* treats in silence, and I say cannot be applied to Antiochus.

Again: Daniel says, verses 9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened;" and this too in the lifetime of the little horn; for verse 11—"I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame," declares his death. "I beheld even till this beast *was slain:*" this was not true according to the professor's own statement; for he says this beast died with the cholera, as the professor supposes. "*His body destroyed.*" Herein, too, Daniel was mistaken, for Rollin says his body was carried to Antioch, his capital, "*and given to the burning flame.*" It is all different from the history. How mistaken Daniel must have been!

But this is not all. What else did Daniel see take place? Verse 13: "I saw in the night visions, and, behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." Can this be true? Did this all happen, and no history extant to give us an account—not even a tradition? Cannot our author contrive something to get us out of this difficulty? What do you say to a "Sybilline oracle," as in the case of Nero, and so have Antiochus rise up and defile the temple, when Matt. xxvi. 64—"Jesus saith unto him, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—shall come to pass? Again: Dan. vii. 14: "And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Can this mean the Jews? Were they called "all people, nations, languages?" also, "an everlasting kingdom, which shall not pass away?" And yet in less than two hundred years it was taken away from the saints. Acts i. 6: "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" I do not understand all these things. Why did not our good professor enlighten us? Why leave the whole of this chapter, from the 7th to the 27th verse, all in the dark?

Now, sir, we will tell you what the rational, independent class of people believe about this vision: they believe that Daniel was a historical prophet; that he has given us a history of four great monarchies, which carries us to the end of all earthly powers, in the last of which (the Roman) they believe has arisen a power, combining in one blasphemous head (the pope) two pretended powers, civil and ecclesiastical, which by craft rule over kings, and pretend to have the power of God. They believe that his power is to continue three and a half times, forty-two months, or 1260 days. They know this power has come; they have felt its effects; they have suffered under its laws; they have heard, and do hear, its great blasphemous words. In this you cannot deceive them.

They believe—for why should they not?—that Daniel has, in his vision, numbered the time; and if we should understand it literally, they know that this power has already exercised the same, 360 times its literal number. Then what shall we do? Shall we carry it back on to Antiochus? No. Why not? Because it will not apply to him, without making things figurative which God has not made figurative, and thus involve ourselves in darkness, and doubts, and inconsistencies. What then? Let us examine and see if time is not used in a figurative sense. If so, all may be harmonized. They examine and find, according to the professor's own concessions, two places, Num. xiv. 34 and Eze. iv. 6, where a day was used as a figure of a year. They apply it then to Daniel, and first to the seventy weeks. It measures exactly. They now believe, for they remember that the seventy weeks were to seal up (prove, or make sure, as a man's will is made sure, when the seal of the court is affixed) the vision and prophecy. This is common sense, that all can understand. We need not go to the schools of criticism and skepticism to learn to "*doubt*," and "*cavil*," and "*wrest*" God's word, to understand it.

But why, say you, did not God reveal these things in a plain, literal sense? Let Christ answer. Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Read the context: he is talking of the judgment day. Compare Luke x. 21; also Daniel xii. 10; 1 Thess. v. 3, 4. But has God in all cases revealed the time, having reference to the end of the world, in types and figures? I answer, yes. Why not then keep it from us? Because he has said, (Amos iii. 7,) "Surely the Lord God will do nothing, but he revealeth his secret unto his servants, the prophets." And it is to be as it was in the days of Noah. Was it in a symbol, then? I answer, it was. See Gen. vi. 3: "And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be a hundred and twenty years."

Now we suppose Noah began to preach that God would destroy the world in one hundred and twenty years. The professors, skeptics, and critics come around him and say, where is your proof? He refers them to the word of God, which I have quoted. "Ah," says the critic, "that does not say a word about drowning the world *now;* it only means that man's life shall be shortened to one hundred and twenty years." Noah replies to them as in Gen. vi. 7: "And the Lord said, I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them." "O yes, we believe that: but God does not tell us *how* nor *when*, in this place." Then he declares God's purpose, verse 17: "And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die." "Yes, we admit that: but he does not tell us *when:* not at least until he destroys the earth; as he himself has expressly declared: 'The end of all flesh is come before me; for the earth is filled with violence through them: and, behold, I will destroy them with the earth.' And we know God will not destroy the earth, until 'the seed of the woman shall bruise the serpent's head,' and that is not done yet. And another argument, too; the world is in its infancy yet—not all inhabited. And we know God told our first parents to go forth and multiply, and replenish the earth. This command is not fulfilled. No danger; we understand our duty. Do you think, Noah, we can be scared by your humbugs? God has not revealed the *time*." Yet he did reveal it, as Professor Stuart now acknowledges. But if that scene was now to be acted over again, do you think he would own it? Never. It is now acting again, and he wants to have it revealed in plain terms.

When God sees best, for wise purposes, to reveal himself in parables, and dark sayings—Ps. lxxviii. 2: "I will open my mouth in a parable; I will utter dark sayings of old;" Luke viii. 10: "And he said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables: that seeing they might not see, and hearing, they might not understand,"—we have no right to complain. The reason is obvious; if it had been revealed in plain terms, sinners would have more abused God's mercies; and if it had been revealed any plainer than it is, how could scoffers say, "Where is the promise of his coming?" and at the same time be in the church? God's word must and will be fulfilled. It is evident that he did mean we should know when it would be near, even at the door. Matt. xxiv. 33: "So likewise ye, when ye shall see all these things, know that it is near, even at the door." But it is just as evident that those who vainly imagine themselves to have the key of knowledge, and boast of their *Hebrew*, and *Greek*, and Scripture *exegesis*, will not understand Matt. xiii. 10—16, Mark iv. 33, 34, Luke xi. 52.

If, then, this fourth kingdom in Daniel vii. 7, &c., is the Roman empire, then the little horn can only apply to papacy, and the 1260 days in this vision, or "time, times, and a half," must be, of necessity, understood as symbolical days. We know that papacy has had "*eyes like the eyes of man*," more than three years and a half. But we may inquire what the *eyes* mean? I answer, they are like *man's eyes*. And what are man's eyes? Prov. xxvii. 20: "Hell and destruction are never full; so the eyes of man are never satisfied." Daniel had just told us about a "horn between two eyes," which we all agree means the man Alexander. The eyes of Alexander were upon the kingdoms of the earth; he could not be satisfied until he had conquered the whole world; and then wept because there was not another for him to conquer. So would this horn seek for, and not be satisfied, until it had obtained universal power over the earth. Herein we have a clue to know when this horn began; when the pope began to desire and to seek after universal power over the saints, or the church, as in verse 21: "I beheld, and the same horn made war with the saints, and prevailed against them." "*And a mouth speaking great things.*" This is certainly as applicable to the pope as to any power ever known on earth, and has proved to a demonstration the prophecy of Daniel and of John to be of divine origin.

Then, from the 9th to the 14th verse, is a description of the judgment day, the second advent of Christ, the reward of the righteous in the glorified kingdom of God forever and ever. How could the professor pass over all this grand and sublime description of the judgment, the glorious scenes of the revelation of the Ancient of days, (the great God,) and the Son of man coming with the clouds of heaven, (Jesus Christ,) and receiving a kingdom which will be eternal? How could he treat all this with perfect silence? Surely his conscience must have felt a little sting. I ask every candid reader, where have we any clearer description of a judgment than here? If this passage does not describe the last judgment, then no man by the Bible can prove one. "The judgment was set, and the books were opened." Again: "Judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom."

Is not this the kingdom spoken of in Matt. xxv. 34: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?" Surely this is an eternal kingdom,—"but the righteous into life eternal." And in Daniel it is an everlasting kingdom. "But the saints of the most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" 18th verse. Can it be possible that the Jews took possession of this kingdom in the days of Antiochus? Can there be two eternal kingdoms? I am convinced, that if our learned author understands Bible exegesis, and this is a sample of his explanation of Scripture, I shall forever have occasion to be thankful that I did not so learn to understand Christ.

Again. He says (page 86): "Another parallel passage to Dan vii. 25, which we have just examined, is Daniel xii. 7, where the same limitation occurs, and in connection (for this I cannot doubt) with the same individual, i. e. with Antiochus Epiphanes." What evidence has he brought that this time was limited to Antiochus? I answer, none; or at least none satisfactory to my mind. He asserts that Daniel xi. 21—45, and xii. wholly, are concerning Antiochus. All was fulfilled under this petty king of Syria, in about six years' time. This is an instruction of the angel Gabriel, who came to inform Daniel what should befall the people of God in the latter days; and the time appointed was long, so Daniel says, (x. 1, 14,) or for many days. It is very evident, by this expression of Daniel, that he did not even suppose that it would be accomplished in six years. And we do know that it was not. For instance. Daniel xii. 1: "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people.*" At what time? At the time when Antiochus came to his end, the professor must say, to be consistent. "*And there shall be a time of trouble, such as never was since there was nation even to that same time.*" What! At the time when "Judas Maccabeus had become everywhere victorious; the sanctuary was now cleansed of its pollution, pure worship was restored, and the Hebrews had every prospect of independence and happiness?" as says our learned professor, page 92. Surely that cannot be true; but let us hear more: "*And at that time thy people shall be delivered, every one of them that shall be found written in the book.*" Is this to be understood of the Jews, and them only? Why say "*every one written in the book?*" What are they delivered from,—the tyrant's power and captivity, slavery and bondage? Short time of trouble, methinks; only three and a half years! If slaves in America could have been liberated every three and a half years, many human beings would have suffered much less misery. I ask what book is this spoken of? Surely one of those spoken of, Daniel vii. 10; and can mean no less than the Lamb's book of life. But the angel himself has told us who they are that were delivered, from what, and whence they are. Daniel xii. 2, 3: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

It is as evident as the light, to every unprejudiced mind, that the time of trouble here spoken of, is the destruction of the wicked at the coming of Christ, the deliverance of the saints, the resurrection from the grave unto immortality and eternal life, and their glorified state in the kingdom of God. We cannot be mistaken concerning this. But let us see what the learned professor says on this point. Pages 87, 88. "The only difficult question that will arise here for the interpreter is, whether Dan. xii. 1—3 is to be interpreted so as to refer it to the troubles which Judea experienced shortly before the great victory under Judas Maccabeus, which ended in the restoration of liberty to the Hebrews, and also to the blessings consequent on their renewed liberty, thus making it parallel with Ezek. xxxvii. 1—14; or whether the passage looks forward to the Messianic (why not say Messiah's kingdom?) period and final resurrection. Into this question I cannot enter here; nor is it important to the object which I have in view." But I say it is important; for if this has a direct reference to the judgment day, then it harmonizes with the 7th chapter of Daniel, has a strong bearing on the question and answer in Daniel xii. 6, 7, and is a conclusive argument against the professor's supposition, that chap. xi. 21—45, and xii. are a prophecy fulfilled under or by Antiochus, and shows that "people and saints," spoken of in this prophecy, cannot apply to the Jews exclusively; but to all saints, whether Jews or Gentiles; and he has said there can be no double meaning in Scripture, and has admitted that this passage may apply to the resurrection, and has brought no proof that it can be applied to the time of Antiochus. I cannot see why, as an honest man, he ought not to yield the ground he has assumed. I have not time to go into the 11th chapter, and show that what he calls Antiochus is a prophetic history of the Roman kingdom, from the time of the "league" with the Jews to the end of the world.

But now let us examine his text. Daniel xii. 6, 7. The man standing upon the waters, clothed in linen, must be the Lord Jesus Christ, the same as is called Michael in verse 1. Compare Rev. x. 1—5. In both places it is the same person, and both represent the same time. In Daniel he designates the end of time by three and a half times, carrying us to the end of these wonders, i. e. the resurrection of the dead, and shows that the seven times twice three and a half (having given the other three and a half, chapter vii. 25) will be finished, as prophesied of in Levit. xxvi. 24—35; Dan. iv. 27—30; xxviii. 64. Jeremiah xv. 4—7; ix. 16; x. 21; Eze. xii. 10—16.

Many more texts might be brought to prove that the people of God were to be scattered and torn by the kingdoms of the world, until seven times of captivity should pass over them, and then his people would be delivered into the glorious liberty of the children of God. This doctrine is not only taught by prophecy; but is also made known in types and allegories; Deut. xv. 1; Jer. xxxiv. 8—14; Dan. iv. 25. Also Col. ii. 16, 17. I know our learned professor and his coadjutors will laugh and sport at the idea of types and allegories; but it is their turn to laugh now, and mine to weep and mourn; but soon God will laugh at their calamity, and mock when their fear cometh. It must be so, or the allegory would not hold good. Dan. iv. 6, 7. I have seen holy things turned to ridicule and reproach by these pretended servants of God. I expect them to employ ridicule where they cannot bring reason or truth. The people have, by their charity, raised up many a 'viper' to sting them, their benefactors, when they have been nourished and warmed in the bosom of their benevolence. And when these dominators over the minds, and thoughts, and tongues of their fellow-men, have served their turn with us, they turn and call us poor, ignorant fanatics, who never ought to think or speak until we have learned of them what their most excellent worshipfuls please to grant us, poor plebeians, to think or say. But, blessed be our heavenly Father, when we have passed the furnace of affliction, seven times hotter than it was wont to be heated, we shall come forth like gold seven times purified. When we shall have been seven years in bondage to the kings and kingdoms of this world, we shall come to the year of release; and when the great men of the earth shall be beating and bruising their fellow-beings, and promising themselves peace and safety a long while yet to come, and eating and drinking out of the vessels of the house of the Lord; then will be seen the fingers of a man's hand (what a feeble instrument!) writing on the walls of the now kingdoms of the earth, "*mene, mene tekel.*" That will be the period of the "end of these wonders," and not till that shall come. This must be evident to every Bible student who is humble enough to believe God's word.

You will ask me, where is my rule for understanding the word of God thus? I answer, Luke viii. 10; Mark iv. 10—13; 1 Cor. x. 6, 11; 2 Peter ii. 1—6. It is as plain that the time in Daniel xii. 7, 13, carries us to the resurrection, as any truth revealed in the word of God. And when we see our teachers of theology wresting these plain passages of Scripture from their obvious meaning, it is high time for the church to awake out of sleep, and an evident token that God's righteous judgment is at the door; and soon the angel will lift his hand and swear that "time shall be no longer," and the mystery of God shall be finished as he hath declared to his servants, the prophets. Rev. x. 7. "*And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*" Can it be in the power of a sane mind to believe that God did accomplish and finish the scattering of the Jews in the days of Antiochus? They were scattered by the Romans 270 years afterwards, and have never been a collected people since. It is self-evident that the scattering of the Jews,—or *dashing* of them, as he is pleased to translate it,—was not accomplished or finished then; and yet all these things were to be "*finished.*" For myself, I believe the "*holy people*" in this text means the Christian church, both Jews and Gentiles, who will all be gathered when the fulness of this time comes, and when the mystery of God is finished. Eph. i. 9, 10: "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Also let the reader compare Eph. iii. 3—9 with Rev. x. 5—7, and Dan. xii. 7. If I am not very much deceived, no unprejudiced mind can be at a loss one moment where to apply this text. Suppose Professor Stuart had been a believing Jew, and lived in the time of Antiochus, and had been of the same mind he is now, or says he is, and one of his brother Jews had come along and prophesied or preached that the Jews were to be a scattered and a peeled people, *dashed* and scattered among all nations, more than 2000 years, then to come; and suppose the professor had been then an expounder of the law and the prophets, and was called upon to explain this text as being then fulfilled,—what would he say to his brother Jew, the prophet? He would say, as any man must say by him: "Sir, you are a false prophet; for God has told us plainly, in this very text, that when this three and a half years are fulfilled under which we are now groaning, then our scattering or dashing will be accomplished—yes, and finished too. So says the word. Therefore do you keep away from my flock of Pharisees, for I do not want my people excited by your false, alarming doctrine. Do you not see that, at the end of 1335 days, Daniel will stand in his lot? And do you not see, sir, that his standing in his lot means the resurrection? Read the first three verses of this chapter." "Ah," says the prophet, "that does not mean the resurrection: but ——" "But what?" says the professor. "O, I do not know—difficult to understand," says the prophet. "I see," says the professor, "you are a Sadducee: you do not understand either the Hebrew or the Chaldaic, or the exegesis of the Scriptures. How dare you prophesy evil of this nation, when God hath spoken peace after these days? I say you are a Sadducee; I will have no fellowship with you. You must not come into my synagogue." Would not this be the natural result of such a case? I leave it for the reader to judge.

Or if we suppose another case: that the professor was now in controversy with a Jew, a Sadducee, and was under the necessity of proving the doctrine of the resurrection by the Old Testament; would he not put into requisition this very text, and prove by the same a resurrection unto eternal life; and if he did not believe such plain and positive proofs as these texts would be, would he not consider him a poor, blinded Sadducee? Let us be careful that our own mouths do not condemn us.

If then these days can only end with the resurrection, it is impossible that these Scriptures can apply to Antiochus. And as the rules which he has given us in his Hints, are the same in substance, which I was forced to adopt more than twenty years ago, I cannot believe that Antiochus Epiphanes is even hinted at from Daniel xi. 14, to the end of the 12th chapter. And if the prophecy does not belong to Antiochus, then he must acknowledge that the little horn can apply only to the papal power; and must agree with nearly all protestant writers, that time, times and an half, are, together with the other numbers in this chapter, to be understood in a symbolical sense. And our question cannot be settled on any other basis so fair and conclusive as this, and with me it is a matter of unshaken faith.

And now, my kind reader, you must judge; and I hope, for the benefit of your own soul, you will judge righteously. I know brother Stuart has much on his side: he has talent, learning, popularity, public opinion, and the carnal heart to uphold him; he will have all the Catholics, all the Universalists, all the skeptics, three-fourths of the Orthodox, nearly all of other sects, Mormons not excepted. He will no doubt claim all the learning, and wisdom of the men of this age. But he has not compared Scripture with Scripture, nor has he all of the arguments on the subject; nor has he made all men feel so much peace and safety as he desired. Men's hearts are yet failing them for fear, and the midnight cry is yet being made. He may have made some few lay down their watch, and some scoffers to scoff louder; he may have some applause from the fearful and unbelieving: but he will hear dreadful imprecations in the day of retribution, if he is in an error. I hope, almost against hope, that he may see and renounce his errors, before it is forever too late.

Yours, in the truth, W. M.

LETTER III.

Dear Br. Himes:—My time has been so much taken up of late, I have not been able to finish my remarks on Professor Stuart's "Hints on Prophecy." I will now examine him on Revelation.

His first argument is, that this prophecy was all, or nearly all, fulfilled at the destruction of Jerusalem, from the first chapter to the 21st verse of the 19th chapter. The main and only proof he has produced is from the texts, Rev. i. 1, 3, and xxii. 7, 12, 20,—"Behold I come quickly;" and then says, page 106,—"The *coming* of Christ is the main subject of the book; so that the declaration here is, that what the book contains, will be speedily accomplished." Yet he has not come, as the professor implies in his remarks on pages 137, 138. And now I ask, what shadow of evidence has he produced, that the things here spoken of were accomplished at Jerusalem? When the main subject of the book is the coming of Christ, and that yet future, I see no common sense, at least, in such arguments; and if the coming of Christ is prophesied of, as he says, then the time which intervenes between the prophecy and his coming, would naturally be filled up, as in other cases in Old Testament prophecies, and in the twenty-fourth of Matthew.

Surely the writer must know that the evidence preponderates strongly in favor of this book being written more than twenty years after Jerusalem was destroyed; and if so, then his Hints ought to be taken as mere hints, not worth minding. His effort to destroy the figurative meaning of time in this book is like the mountain in labor; for, 1st, on the text Rev. xi. 2,—"But the court which is without the temple, leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months,"—he has put this treading under foot of the holy city by the Gentiles, forty-two months, at the very time when the Jews held possession solely of the city of Jerusalem, until the last week of the time which he has specified, which, after all, lacked a number of weeks of fulfilling the time specified in the prophecy. But never mind that; prophecy had better bend or break than Professor Stuart lose his popularity. And he has provided an armor for self-defence in this case; for he says, page 142,—"But let him who interprets these passages remember well that they are *poetry.*" If this expression had come from any other quarter, standing in connexion as it does, in Professor S.'s book, the whole Christian world would cry out, Shame on such an author! But we live in a strange time; Bible can be changed to fiction, and fiction to reality.

Again; the professor, at the same time he calls Jerusalem the "*holy city,*" has another event transpire in which Jerusalem is called "spiritually Sodom and Egypt." Here is a plain and palpable contradiction; and if a common man had made a blunder so visible and easy to be detected, the world would have called him in dotage, or insane. How inconsistent are the views of such writers as Professor S., at the same breath to call Jerusalem the holy city, and spiritually Sodom and Egypt! We know that the house of God and the city of Jerusalem had been made desolate by Jesus Christ more than thirty years before its destruction by the Romans. Matt. xxiii. 38: "Behold, your house is left unto you desolate." We know, again, if Jerusalem is meant by the "holy city," then the treading it down by the Gentiles is since its destruction, rather than before, and must continue to the end of the gospel dispensation. See Luke xxi. 24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Now see the inconsistency of this writer; the forty-two months, or three and a half years, Rev. xi. 2, is the time when the Romans besieged Jerusalem, and trod the holy city under foot, and persecuted the Jews, the holy people; when it is a well-known fact, that the Jews had possession of the city, and kept out the Romans during the time he has specified, except a few weeks, which he acknowledges is wanting to fill up the time. He then tries to prove that God is not very particular about time; if, in giving three and a half years, he comes within a few weeks, he does well!

Then, Rev. xi. 3, the 1260 days of the two witnesses prophesying, clothed in sackcloth, is at the same time. He intimates that these two witnesses are two Christians, who could not obey their Lord, and flee to Pella or the mountains, but staid in the city, and were persecuted by the Jews. In this he is very unfortunate, having neither history, common sense, nor the resurrection of Nero to help him out of his difficulty; for, if the reader will notice, it is Nero coming up out of the abyss, which, according to Professor S., is to make war with the two witnesses, Rev. xi. 7,—"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them;"—and, as he has failed to prove that Nero did come up out of the pit or abyss at the close of the siege of Jerusalem, his construction of this passage in Revelation must fall into the abyss of forgetfulness with his Nero, and remain only as a memento of the folly of our would-be great men, and the insanity of the wisdom of this world.

Again, the church in the wilderness, Rev. xii. 6—14: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. And there was war in heaven: Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." This was fulfilled at the siege of the city of Jerusalem. The Christians fleeing to the mountains is the church in the wilderness; but who is the dragon making war with the church? Not the Jews, for their persecution of the church ceased, as the professor says, when they left Jerusalem. Did the Romans cast out water as a flood, after those few Christians who fled from Jerusalem? There is no account of such a war. Verse 17: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." And the professor, instead of giving us facts on which to build his theory, is forced to bring in his vain and foolish traditions, and to suppose cases which history has not given, to give any color to his exposition of these texts; and when he has done all he can do, he evidently leaves himself and us in total darkness, and with this impression,—that Christ, who gave this revelation, and John, who wrote it, for fear of being prosecuted for treason, made use of old wives' fables to represent facts which were coming upon the earth, and which facts never did exist, nor ever will; for Nero's head never was healed nor ever will be, before the three and a half years, as he applies it, are fulfilled.

The reader must perceive that the beast in Rev. xiii. 3—5, is the beast with the deadly wound healed; and, according to Professor S., the forty-two months were all fulfilled before the beast (Nero) was wounded to death. Therefore, what the author of this new theory has said in his book concerning the forty-two months in this chapter, is too silly to need a serious reply. No man can, or will, for a moment believe his exposition of the text.

All that Professor Stuart can or will claim, if he is honest, will be, a cardinal's cap, as defender of the Roman faith, from the pope. His writings partake strongly of Puseyism, and he seems to be opening the door for a reconciliation to the mother church. I would therefore advise him to go home, and no longer deceive the public with his Protestant profession. If papacy is not the head healed, and is not the woman sitting on the scarlet-colored beast, then is the Roman Catholic church the only true church on earth.

As it respects the author's Messianic or Millennium day of which he speaks, pages 130—133, he has not pretended to bring a single proof from the Bible, neither can he bring any. He has blasphemously forbidden the Godhead, the dying love of Jesus, and the precious promises, to have anything but his millennium. He has told us that the close of this world will be a period of great prosperity and glory to the church, in plain contradiction to our Savior's own words, Matt. xiii. 40—42, xxiv. 38, 39. How inconsistent it is to suppose, that, after Christ has taken possession of the whole earth, after he has thoroughly purged his floor, conquered death and him that has the power of death, dashed the kingdoms of this world to pieces, and carried them away, that no place is found for them, set up a kingdom under the whole heaven, which shall fill the earth, and that an everlasting kingdom, the subjects to be the same forever, never given to another people, and his tabernacle to be with men, his dwelling with them, and they made kings and priests to God and Christ, and reign on the earth with him—then, after all this, these temporal millennium advocates say that the world is to be burned up, consumed, and annihilated! This, to me, is both inconsistent and absurd, taught neither by Scripture nor reason. I believe the world must be cleansed, purged from the curse, from sin and sinners, before Christ will take possession and set up his glorified kingdom on the earth. I believe this will be done by fire. As the earth was once destroyed by water, so it is reserved to be destroyed by fire, and in like manner. And this is to be when Christ shall descend from heaven in flaming fire; and then he will make all things new, a new heaven and new earth. Can it be supposed that God will annihilate all the material heavens and earth, and make an entirely new work? No, by no means; for if this was the case, then man must be annihilated too; for man must be made new, for he is one of the things that is to inherit the new heaven and earth. Then, before the kingdom of God can be set up on the earth, the same must be made new, as man must be made new before he can be admitted into the kingdom of God; for flesh and blood, in this imperfect state, cannot inherit the kingdom of God. So must the earth be purified by fire; and every man's work must be tried, so as by fire. As the earth was once baptized by water, so it is reserved to be immersed in fire; and then the glory of God will be revealed, and all flesh shall see it together.

I am truly astonished at the ignorance of the word of God manifested by our great men. I find among our common citizens more common sense, intelligence, much more, than in the higher ranks of our learned men. Why is it so? I cannot tell, without the same cause exists now as did when Christ used the words of Isaiah. See Matt. xiii. 14, 15, Isa. vi. 9—11. I have come to this conclusion, that in nine cases out of ten our learned men have made the wisdom of this world their god, and they forget their dependence on God and his word; they learn to criticise, and cavil, but not to believe and obey.

There is one evidence which they all give. In all their writings not a particle of truth do they admit is furnished by second advent writers. No credit whatever; they oppose every sentiment, however plain, like the judgment, and coming of the Son of man in the clouds, and the kingdom given to him, Daniel vii. 9—14; or the resurrection, in Daniel xii. 2, 13. This is a strong evidence that the God of this world has blinded their eyes. Many of them are denying the resurrection of the body and a judgment day. These things are strong evidences that there is some blindness on their part, at least among common-sense minds. The learned class, as they call themselves, may puff each other, but this only serves to sink them lower in the minds of all honest thinking people. If Professor S. had only given his rules of interpretation, and there left his cause, he would have done much good; but when he comes to put in practice his own rules, he has shown his object to be, not to get truth, but to darken it by a multiplicity of words without knowledge. Now let any man read his explanation of the little horn in Daniel vii. 8, 11, 21—25, and if this writer has got the truth, then I will, and must, acknowledge, that there is no rule binding in the Scriptures; for a greater departure, from the plain, simple meaning of words was never seen.

Again, his explanation of Matt. xxiv. 15,—also of the wounded head healed in Rev. xiii. 3—7,—all these passages, with many more which might be shown, prove that the writer is hard pressed for arguments to support a theory of so feeble a texture that the illiterate and unlearned can demolish it at a blow.

Let the Professor beware, lest he puts into the hands of his enemies a weapon which will, if used against his orthodoxy, as he has used it against the figurative meaning of time, sweep his creed and church by the board. But in my mind, he has confirmed me more and more in the principle that God has, for wise purposes, revealed the end of the world by figures in a symbolical sense; and that for the very reason which Christ has given, Matt. xi. 25: "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Therefore let us all be careful that we are ready, and no harm can befall us. WM. MILLER.

THE MIDNIGHT CRY!

VOLUME II. NEW-YORK, FRIDAY, FEBRUARY 17, 1843. No. 13.

Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision *is* yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

BY JOSHUA V. HIMES. WEEKLY—NO. 36 PARK-ROW. READ AND CIRCULATE.

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THE MIDNIGHT CRY.

DOUBLE NUMBER NEXT WEEK.

We have a great variety of choice articles on hand, which we much regret to defer, but our readers will perceive that our 24 columns are all full. Next week, if the Lord gives us time to publish again, our 48 columns will be richly furnished with matter of great interest to our readers. Those subscribers who wish to have the paper continued to them, will please forward their orders immediately.

OUR OPPONENTS---CONTROVERSY.

It has been well said that our opponents use up one another's arguments, so that we have nothing to do but to marshall them in opposing ranks and look on, while they demolish each other. If there was one great platform of truth, on which they could stand, we might suppose their eagle eyes would discover it, and they would cluster upon it;—but so far from that, we see them in close combat, shivering each others weapons.

Rev. J. Dowling considers the common chronology correct, and that the millennium will commence in 6000 years from the creation. Dr. Weeks comes out in this week's Evangelist, in an article of four and a half long columns, to show that a correct chronology of the world's age cannot be made. Of course, no argument can be built, on such an uncertain foundation, against our belief that the "first resurrection," and the commencement of the millennium will be this year. The learned Doctor has therefore entirely lost his labor in his attempts to show "29 mistakes of Mr. Miller." The fact that the world is 6000 years old was never relied upon by Mr. Miller as an argument to prove that its end must occur this year,—nor did he ever believe that it was so old till after Mr. Dowling's book was published. Just as far as Dr. Weeks has been successful in his labored argument, he has shown the weakness of Mr. Dowling's objection, and left all the pillars on which Mr. Miller rested his belief, UNTOUCHED.

We have neither time nor room to notice the host of pretended arguments which have recently appeared.—Next week we may show how they destroy each other.

VALUABLE NEW PUBLICATIONS.

"ISRAEL AND THE HOLY LAND." By Henry Dana Ward. This is a clear and conclusive argument, showing that the promises to Israel in the Old Testament, will be all fulfilled to the true Israel, in the heavenly Canaan, the true "promised land." Price ten cents. Let it be widely circulated.

REVIEW OF THE REV. O. E. DAGGETT'S SERMON, of "The Time of the End Uncertain," in the National Preacher, December, 1842. By S. Bliss. Price 10 cents. This Sermon has been widely circulated, and it is here ably reviewed.

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THE LAST CRISIS, or Christ's Second Coming Very Nigh; with the Scenes of the Judgment, and the way to be prepared for these Solemn Events. By C. MORLEY. Five cents.

EDITORIAL CORRESPONDENCE.

Dear Bro. Southard,—My last left me in the city of Philadelphia, at the time that our meeting was in progress. Bro. Miller continued his lectures with increasing interest until Friday afternoon, Feb. 10th. On the evening of the 9th inst., an incident occurred that was the cause of the proprietor's choosing to close the hall of the Museum against us. The circumstances were as follows. The Chinese Museum, where our meetings were held, is probably much the largest room in the city. Crowded as it was, there were probably in it, every afternoon and evening, not less than from 5000 to 7000 persons The anxiety to hear became so great that multitudes came who could not get in. On the evening of the 9th, after all got in that could find a place to sit or stand, the doors were closed, soon after which a lady fainted; and on opening the doors to carry her out, the crowd outside made a rush to get in, which startled the assembly, particularly the females, as they supposed that something alarming was taking place. The fright was so great that it seemed impossible for some time to restore order. It was really a singular sight to gaze upon such a vast assembly under such an excitement. It can be compared to nothing so well as a body of water in great agitation. If they moved, they had to move *en masse*; first the assembly would move in one direction like a mighty wave of the ocean, then they would all sally back the other way. The ladies shrieked, some fainted. Some persons tried to jump out at the windows, and all without the least cause, as there was evidently no disposition for riot. This scene clearly discovered the effect of mobbing and rioting in a community. Philadelphia, having been the scene of several disgraceful riots, every little thing fills the people with a panic of fear. What a curse is such a lawless spirit to any community!

The proprietors of the Museum, fearing that the increasing interest would draw such vast assemblages of people as to render it unsafe to continue the meetings there, requested the committee to relinquish their claims, which they did; and consequently the meeting was closed on Friday afternoon. Bro. Miller's closing lecture was a most interesting one. Although it was in the day time, there were probably not less than 6000 or 7000 people present. It was one of the most solemn meetings I recollect to have ever attended. At the close of the lecture, Bro. M. requested all who felt fully persuaded that the second coming of Christ was near, even at the door, to manifest it by rising up. It was judged that near 2000 arose at once. He then requested such as were not professors of religion, and who felt anxious for salvation, and to be remembered in his prayers, to arise, or if standing, to hold up their hands; when several hundred made the expression. There seemed to be a deep and universal regret at the sudden termination of the lectures. An interest on this great subject is awakened in Philadelphia that cannot be stopped. People of all denominations have heard, and they see the truth.

On Saturday morning, the 11th inst., we came on to Trenton, N. J., where Bro. Flavell had given a few lectures, and awakened much interest. He had secured the Court House, where Bro. Miller lectured to crowded assemblies on Saturday evening, and three times on Lord's day. On Monday morning, we had a meeting at half past eight o'clock, when, to a large assembly, Bro. Miller gave a synopsis of his views. and many declared themselves believers in Christ's speedy coming. Many were left in tears, anxiously seeking the salvation of their souls. The few lectures given at Trenton have excited a very deep solicitude in that city and vicinity to hear still further on this subject. A most effectual door is now open in that region, and the cry is, "Come over and help us." O may the Lord dispose more of his servants to go out, and to go *speedily*, to declare to the anxious, perishing multitudes, "Behold the Bridegroom cometh, go ye out to meet him."

From Trenton we came to this city, and Bro. Miller proceeded on his way to Troy, where he expected to commence a course of lectures this evening. May the Lord sustain him in his arduous labors.

Yours in the blessed hope,

Newark, Feb. 14, 1843. L. D. FLEMING.

THE RETURN OF THE JEWS.

BY GEO. STORRS.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first:" it is added, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, *God* has *not* "kept the Jews a distinct people." Here is the *root* of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, *who* has kept them so? Our opponents say *God* has; but, I *deny it.* God has no more kept the Jews a distinct people than he has kept *drunkards* "a distinct people;" or than he has kept Mormons, or Mahomedans, or Papists, or liars, or any other class of wicked or deluded men, "a distinct people." The fact is, God broke down the "*partition wall*" between Jews and Gentiles by the death of his Son; and never intended that any *distinction* should exist after "the seed should come to whom the promise was made." That "seed is Christ." See Gal. 3d chap. Christ, says Paul to the Ephesians, (2: 14,) "is our peace, who hath made *both one* [Jews and Gentiles] and hath *broken down the middle wall of partition.*"

To talk about *God's keeping* "the Jews a *distinct* people," in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain *a theory* at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles.—That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said, they would not be put on a *level* with the Gentiles; and they have labored for 1800 years to keep up a "wall" of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves "a distinct people," and have done it in *opposition* to the will of God unto this day, as *really* and as *criminally* as drunkards have kept *themselves* "a distinct people:" and it may just as well be claimed that God has kept the drunkards a distinct people with the design to convert *them*, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their *own fault*, and as *criminally* as drunkards, or any *other class of sinners.*

I shall now call attention to a few texts of Scripture which show that the *natural* descendants of Abraham, under the gospel, have no *peculiar* privileges or promises. See Matt. 3: 9, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the "axe unto the root of the trees" of Jewish *prejudice* and *pride*, and gives them to understand that a dispensation is now opening in which the being a literal descendant of Abraham would avail nothing. This was a dreadful blow to *Judaism*, and it made the "*dry tree*" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John 8: 39. "They answered and said unto him, Abraham is our father. Jesus saith unto them, IF *ye were Abraham's children, ye would do the works of Abraham*." Here is a plain, positive denial that the Jews, *as such*, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz. *doing* "the works of Abraham." Our Lord tells the Jews, in the 44th verse, "Ye are of your father the devil." This gives us a clue to the inquiry, *who* has kept them a distinct people? It is their father, *the devil*. Let none attribute such a *devilish work* to God any more. They are a "distinct people" because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character, as a Jew, ceases at once.—This shows that their being a distinct people is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. 2: 9, "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Rev. 3: 9, "Them of the synagogue of Satan, which say they are Jews, and are not, but do lie." Can any doubt who are meant by *real Jews* in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, "are of the synagogue of Satan." In connection with these texts, see Rom. 2: 28, 29, "For he is NOT a Jew which is one outwardly; neither is that circumcision which is outward in the flesh.—But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we *call Jews* are *not* Jews: and God no more regards them as Jews than he regards drunkards as sober men; or, than he regards wicked *apostates* as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are *real Christians*.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners. See Isa. 65: 11—15, "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called, ye did not answer; when I spake, ye did not hear; but did evil before my eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: Behold, my servants shall sing for joy of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall SLAY THEE, and call his servants by another name."

What language could more forcibly express an utter rejection from the very *name* of being God's people than that here employed? Read over these verses again and see how carefully and clearly God distinguishes between the Jews, as such, and *his people*. That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice *for ever* in that which I create: for behold I create Jerusalem a rejoicing, and her people a joy." *What Jerusalem?* See Rev. 21: 1, 2, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, give us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, 19th verse, "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." This exactly corresponds with Rev. 21: 4, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

But some will say, the 20th verse of the 65th chapter of Isaiah shows that it cannot be speaking of the immortal state. Let us see. "There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old: but the sinner being a hundred years old shall be accursed."

Now, what is the instruction intended to be communicated in this verse? Not that there is dying in that state, or in the new earth spoken of; for such an interpretation would contradict the 19th verse, which expressly says, "The voice of weeping shall no more be heard in her, nor the voice of crying." Now, this cannot be true if there is death there. What then does the 20th verse mean? Let us examine it. There is to be new heavens and a new earth. The inhabitants are to *correspond* with such a regeneration; then there must be no more *helplessness*, for, this would produce both sorrow and crying, which are not to exist in that state. But, will not the helpless infants enter that world who leave this world in all their helplessness? Yes. But when they enter there they shall be as perfectly free from helplessness as though they had died a "hundred years old" "The child shall die a hundred years old;" or, he shall at once attain to as great perfection as though he had been at that age when he left this world; and this is given as a *reason* why "there shall be no more thence an infant of days," or helpless infants here. They will be at once as capable of taking care of themselves as though they had left this world "a hundred years old." There shall not be there "an old man that hath not filled his days." As there shall be no sorrow from *infancy*, so there shall be none from *age*; for, old men who have "*filled*" their days, i. e. the *righteous* old men, shall have their "*youth renewed* like the eagle," Ps. 103: 5; while "the sinner an hundred years old shall be accursed," that is, he shall not enter that *new earth at all*; for nothing that is cursed can come there.—This I believe to be the plain sense of this 20th verse. In this interpretation I am sustained by the reading and notes in some of the oldest Bibles. One copy, printed before 1580, reads thus, "There shall be no more there a child of years nor an old man that hath not filled his years; for he that shall be an hundred years old shall die as a young man." A note in the margin says, "Meaning in this wonderful restoration of the church there shall be no weakness of youth nor infirmities of age, but all shall be fresh and flourishing: and this is accomplished in the heavenly Jerusalem when all sins shall cease and the tears shall be wiped away." On the last clause of the verse, "the sinner being an hundred years old shall be accursed," the same note says, "Whereby he showed that the infidels and unrepentant sinners have no part of this benediction."

My explanation of this verse has been a digression from the main subject: we will now return to that. See Rom. 9: 6—8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. 4: 28, "Now *we*, brethren, [*We. Who? Believers*—whether from among the Jews or Gentiles] *as Isaac was*, are the children of promise."

Here the apostle settles the question who are children of promise; and settles it to be those who have *faith in Christ* without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See 30 and 31st verses of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the *promises are made?* See 25th verse—"But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, *as such*, are rejected from the promises of God; and, that all the promises pass over to the "servants" of God, who are called "by another name," *viz.* to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fulness of the Gentiles;" and he adds—"*that's Bible language*." Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. *Ans. No where! Its not there!* Its only in the Doctor's *Creed!* That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us such words are "Bible language," they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. 11: 25—"For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

Now if this verse proves the return, or conof the Jews, it proves also that it will not take place, "UNTIL *the fulness of the Gentiles be come in*." Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence *this* year, his doctrine is as fatal to the Gentiles as ours. Let all them who are not Jews, be aroused to seek salvation immediately—*this year*, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the 11th chapter of Romans, I will give that chapter a full examination.

First. Who was the apostle addressing in that chapter? The 13th verse will tell you—"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?] God forbid." But, how do you prove that, Paul? "I will tell you," says the apostle. *First*—"For *I* also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and *I* have obtained salvation. This is my first proof that God has not cast away the Jews *so* but that they *may* have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of his mercy? Yes, says the apostle—"God hath not cast away his people which he foreknew. Wot ye not what the Scriptures saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The apostle adds—"Even so then *at this present time*, also, there is a REMNANT according to the election of grace: this is my *second* argument that salvation to the Jews *is possible*, wicked as they are; *I* am saved, and a *remnant* besides are saved." Paul then proceeds to say—"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the *election* hath obtained it, and the rest were blinded. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day."

Who were the "*election?*" *Ans.* Paul, and that part of the Jews who embraced the gospel: because they "were *obedient to the faith*," (see Acts 6; 7,) the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did *not obey* [see chap. 10; 16 and 21st verses,] "were blinded." The apostle then goes on to say, verses 9 and 10, that David prophecied of this thing—"And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them: Let their eyes be darkened, that they may not see. and bow down their back always."

Why were their eyes darkened? Because they *rejected* "*the true light*"—the Lord Jesus Christ. But, the apostle adds, 11th verse, "I say then, Have they stumbled that they should fall," beyond the possibility of salvation? "God forbid"; or, *by no means*, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy:"—*that is*, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts 13: 45, 46, "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The *middle wall* was now broken down—the Jews fell from the *peculiarity* they had enjoyed, and through, or by means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; *viz.*, by faith in Jesus Christ. "Now," says the apostle, 12th verse, "if the fall of them be the riches of the world," [or, be the *means* of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or as the margin reads "*loss*" of them, or *their* "*loss*,"] the riches of the Gentiles, [or, has been the means *of* riches to the Gentiles,] how much more their fulness." As though the apostle had said—"Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it.

The apostle now proceeds to say, verses 13 and 14, "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; IF BY ANY MEANS I may provoke to emulation them which are my flesh, and might save SOME OF THEM."

Surely this language does not look much as if the apostle thought that the Jews were *all* to be converted. He even expresses a *doubt* as to the salvation of any of them; but says, he labors, "*if by any means*" he "might save *some of them*." He must have been peculiarly unfortunate in his expressions if he intended to teach that the Jews were *certainly* to be converted. But, says the apostle, verse 15, "if the casting away of them [*viz.*, the *unbelieving* Jews] be the reconciling of the world [i. e. the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying "*the enmity*" which had existed, "*by his cross*," see Eph. 2: 15—18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be ["if by any means I might save some of them"] but life from the dead?" That is—if the Jews could "*by any means*" be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the apostle's language shows a *doubt* about the Jews, many of them, ever embracing the religion of Jesus. But he says, verse 16th, "If the first fruit be holy, the lump also," [may be holy.] Is not that the sense? The verb "*is*," is not in the original. *What is the apostle's argument? Is it not this?* "Though I have my doubts whether many of the Jews will be saved, yet their salvation *is possible*; for if the *first fruit* [*viz.*, the apostle, himself, and the *remnant* of whom he had spoken in the 5th verse] be holy [or have been made holy] the lump [or body of the Jews *may be* made holy] also: and if the root [Christ, see Isa. 11: 10,] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the "first fruits," and so they might be saved. The whole argument goes to prove the *possibility* of the salvation of the Jews; but, at the same time, shows that the apostle had doubts whether many of them would be saved, though he hoped to "save *some of them*."

He now proceeds to caution the Gentile converts against being *puffed up* because they had been brought into exalted privileges: and he does this with tremendous effect, in verses 17 to 22. He says: "And if some of the branches be broken off, and thou, being a wild olive tree, wert graffed in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be graffed in. Well: because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

The apostle then goes on to say, verse 23, "They also, IF *they abide not still in unbelief*, shall be graffed in: for God is able to graff them in again." IF they abide not still in unbelief. Here the apostle carefully sets his *sentinel*. It is a small word, it is true, but it is of tremendous import, showing that the apostle never designed to be understood as teaching the *certainty* of the Jews' *conversion*: if he had intended to teach it, he would not have set the unbending word "*if*" to stand *sentinel* to keep all carnal Jews and Gentiles out of the church of God.

The apostle now proceeds to argue this case still further, and says, verse 24,—"For if thou wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree?"—"*if* they abide not still in unbelief." He then goes on to say, 25th verse, "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel [or to *a part* of Israel, *viz.*, those who *believed not*, and this blindness will continue] until the fulness of the Gentiles be come in;" that is, till *the end of the world*; for, till then, we have no reason to suppose the fulness of the Gentiles will be come in. The apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, "*if*" they would give up their "unbelief." Paul then adds, verse 26, "And so all Israel shall be saved—["*if* they abide *not still in unbelief*;"—for, the apostle speaks constantly in reference to the trusty *sentinel* he has set to guard against intruders] as it is written, There shall come out of Sion the Deliver, and shall turn away ungodliness from Jacob:

for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. 59 : 20, 21, "And the Redeemer shall come to *Zion*, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in my mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

Here the prophet helps us to understand the apostle; and he teaches us that the promise is that the Redeemer shall come unto them that *turn from transgression* in Jacob; and that the *covenant* relates to an *eternal* inheritance, and not to a mere conversion of any class of wicked men.

The apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the *unbelieving* Jews] are enemies for your sakes, [or, on your account, i. e. they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts 13: 42—46;] but, as touching the election, [that is, the *believing* Jews—see verse 7,] *they* are beloved for the fathers' sakes." God has a special love to a believing Jew for the fathers' sake on the principle that he "keepeth covenant and *mercy* with them that *love* him, to a *thousand generations*." See Deut. 7 : 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac and Jacob; and his "gifts and calling" to the "fathers," he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the ORIGINAL PROMISES made to the fathers. See Gen. 13 : 14, 15, "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, *to thee* will I give it, and to thy seed for ever."

Now see 17th chapter, 7th and 8th verses, "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give *unto thee*, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an *everlasting possession;* and I will be their God."

Now compare these promises with Acts 7 : 4, 5, "Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell.—And he gave him *none inheritance* in it, no, not so much as to set his foot on: yet he *promised* that he would give it *to him* for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. 11 : 8—10, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: *for he looked for a city which hath foundations, whose builder and maker is God.*"

The apostle goes on to say, verses 13 to 16, "These all died in faith, *not having received the promises*, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that *they seek a country*. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for *he hath prepared for them a city.*"

The apostle continues to discourse, and enumerates "David, Samuel and all the prophets," who dwelt in the literal Canaan, and yet he tells us, verses 39, 40, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did *not* receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the *new earth;* for "the meek shall inherit *the earth.*"

Let us now examine the original promises as made to Isaac and Jacob. See Gen. 26 : 3, 4. "Sojourn in this land; and I will be with thee, and will bless thee: for unto thee and unto thy seed, I will give all these countries; and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed." See also Gen. 28 : 13, 14. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth; and shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. 3 : 16, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head"—so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains *to be* fulfilled.

Let us now see if we can determine *to what* the promise related, and who are the heirs of it. See Rom. 4 : 13—16. "For the promise, that he should be the HEIR OF THE WORLD, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.—For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to *all the seed:* not to that only which is of the law, but to that also which is of the faith of Abraham, who is the *father of us all.*"

Now we have found *what* the inheritance is—who the heirs are—and who the children are to whom the promises are made; *not* the *literal* descendants of Abraham, but all who are "*of faith.*" *The world* belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to who are the heirs, and to whom the promises belong. See Gal. 3 : 6—9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the *children of Abraham.* And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. *So then they which be of faith are blessed with faithful Abraham.*"

Now see the 15th to 19th verse, same chapter. "Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, That the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then servest the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. *And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*"

If this does not settle the question, as to whom the promises belong, it is impossible to settle any question, it seems to me.

Abraham, Isaac and Jacob, neither received nor *looked* for a temporal inheritance. They understood the promises in a higher sense.—They will be "*brought in,*" and all the *true* "seed" with them; but, it is into an *eternal* inheritance, in the "new heavens and new earth."

When God brought Israel into *literal* Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his *true* Israel into the promised inheritance, and give them "*the world*" for their "*everlasting possession,*" he will destroy all the wicked out of the earth. See Prov. 2 : 22.—"But the wicked shall be cut off from the earth, and the trasgressors shall be rooted out of it."

See also Malachi 4 : 1—3. "For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. 11: 15—18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever, and the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest *destroy them which destroy the earth.*"

In view of the fact that the heirs of the promises are Abraham's children *by faith*, and not by *natural descent*, read the following Scriptures: Isa. 33: 15—17, 20—22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isa. 35: 3—6, 9, 10, "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 55: 12, 13, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isaiah 60: 18—22, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy son shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation—I the Lord will hasten it in his time."

See also Ezekiel, 34: 23—28, "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us *exceeding great* and *precious promises.*" But take those promises and give them to *carnal* Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children *by faith*: to *them* "the promises are made," and to them *alone*. The *true* Israel shall all be gathered when Christ appears in the clouds of heaven—then "He shall send his angels with a great sound of a trumpet; and they shall gather together his elect from the four winds, from one end of the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "*their own land*," and shall be "HEIRS OF THE WORLD:" then will "*the saints*" have taken "*the kingdom*," and they shall "possess the kingdom *for ever*, even for EVER *and* EVER."

That glorious day is *now* "nigh, even at the doors." Let the children of God "lift up" their "heads for" their "redemption" is at hand; now ready to be revealed. Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts. 2 Cor. 1: 19, 20, "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, *was* not *yea* and nay, but in him was yea. For *all* the promises of God in him are yea, and *in him* Amen, unto the glory of God by us." Compare this with 1 John 5: 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that ALL THE PROMISES of God are IN CHRIST? and therefore they are not to any soul OUT of him; whether *carnal* Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

TRACT DISTRIBUTION.

Those who wish to distribute the Voice of Warning, Clue to the Time, &c., are requested to call immediately and get a supply. Scatter them widely.

A Tract in German is published at Philadelphia. For sale at this office.

LECTURES at the corner of Catharine and Madison Streets, will be continued on the Sabbath, and probably every evening next week.

POPERY.

"MYSTERY OF INIQUITY" PERSONIFIED.

Popery forbids the Holy Scriptures to the people. In the far-famed Council of Trent, which lasted 18 years from 1545, a Committee was appointed, called the Congregation of the Index, to decide as to prohibited books. Its regulations are still in force. In their fourth rule, they say, "Seeing it is manifest by experience, that if the Holy Scriptures be *permitted* to be read every where indiscriminately, in the common language of the people, MORE HARM THAN GOOD will result thence, through the rashness of men: let it therefore be at the *pleasure of the bishop or* INQUISITOR, with the advice of the parish priest or confessor, to *permit* the reading of Bibles, *translated by Catholic authors*, to those who, in their opinion, may receive not harm, but an increase of faith and piety. This license let them have in writing. But *whosoever shall presume*, WITHOUT such license, to READ or POSSESS them, he CANNOT RECEIVE FORGIVENESS OF HIS SINS, until such Bibles be returned to the ordinary."—*See Tract No. 62, of the American Tract Society.*

Thus, to use the expressive words of Dr. Brownlee, "God is not allowed, without sacerdotal permission, to speak to his own subjects. And men, who have to account unto God, each for himself, and not by proxy, are not allowed, without a polluted and usurping priest's license, to hear God speaking to them."

Dr. Clarke, in commenting on the "Mystery of Iniquity," (2 Thes. 2: 7,) says:

"Whatever may be intended here by the words *mystery of iniquity*, we may safely assert that it is a mystery of iniquity to deny the use of the Sacred Scriptures to the common people; and that the church that does so, is afraid to come to the light. Nothing can be more preposterous and monstrous, than to call people to embrace the doctrines of Christianity, and refuse them the opportunity of consulting the book in which they are contained. The *mystery of iniquity* contained in this prohibition, *works now*, and has worked long; but did it work in the apostles' times? Did it work in the church at Thessalonica? Is it possible that the present crop should have been produced from so remote a seed? What does that most solemn adjuration of the apostle, 1 Thes. v. 27, mean—'I charge you by the Lord, that this epistle be *read* unto all the holy brethren?' Why was such a charge necessary? Why should it be given in so awful a manner? Does it not absolutely imply, that there would be attempts made to keep all the holy brethren from seeing this epistle? And can we conceive that less was referred to in the delivery of this very awful adjuration! This *mystery of iniquity* did work *then* in the Church; even then attempts were made to hide the Scriptures from the common people. And does not this one consideration serve more to identify the prophecy than any thing else?"

In his note on 1 Thes. 5; 27, he says:

"There must have been some particular reason for this solemn charge. He certainly had some cause to suspect that the epistle would be suppressed in some way or other; and that the whole church would not be permitted to hear it. There is no doubt that the apostles designed that their epistles should be copied, and sent to all the churches in the vicinity of that to which they were directed."

Again, at the end of the chapter, Dr. Clarke says:

"The subject in verse 27, I have but slightly noticed: *I charge you, by the Lord, that this epistle be read unto all the holy brethren.* This is exceedingly strange! the epistles to the Romans, the Corinthians, Galatians, Ephesians, Phillippians, Colossians, and Thessalonians, were directed to the *whole church* in each of those places; why, then, after directing this, as he did all the rest, to the whole church, should he, at the conclusion, adjure them by the Lord, that it should be read to all the holy brethren?—that is, to the very persons to whom it was addressed! Is there not some mystery here? has it not been the endeavor of Satan, from the beginning, to keep men from consulting the oracles of God? and has he not used even the authority of the church to accomplish this his purpose? Was not the prohibiting the use of the Scriptures to the people at large, the *mystery of iniquity*, which then began to work, and against which the adjuration of the apostle is directed? This mystery, which was the grand agent in the hands of *mystery, Babylon the great*, to keep the people in darkness, that the unauthorized and wicked pretensions of this *mother of the abominations of the earth* might not be brought to the test—but that she might continue to wear her crown, sit on her scarlet beast, and subject the Christian world to her empire! Was it not the Christian world's total ignorance of God's Book, which the Romish church *took care to keep from the people at large*, that induced them, patiently, yet with terror, to bow down to all her usurpations, and to swallow down monstrous doctrines, which she imposed upon them as Christian verities? Was it not this deplorable ignorance which induced kings and emperors to put their necks, literally, under the feet of this usurped and antichristian power? This *mystery of iniquity* continues still to work; and with all the pretensions of the Romish church, the Scriptures are, in general, withheld from the people; or suffered to be read under such restrictions, and with such notes as totally subvert the sense of those passages on which this church endeavors to build her unscriptural pretensions. It is generally allowed that the *Vulgate* version is the most favorable to these pretensions; and yet even that version the rulers of the church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. How strange is this!"

After the above extracts from Clarke were marked for the printers, the last number of the London Quarterly Review came to hand, containing an article of 25 large pages on Antichrist. Here are a few specimens of it:

"What, then, is the essentially evil principle which constitutes Popery, as distinct from that Catholic spirit which is held, as it were, in solution, and by which it has been preserved from utter destruction? *It is the principle of centralization and unity in the Church, carried to a height far beyond the limits affixed by its great Founder, and gathering the whole of Christendom round one local and visible point for the purpose of giving to its movements the greater energy, permanence, and power: in other words, it is the creation of one œcumenical bishop, to supplant the college of bishops, and for the purpose of spreading and upholding a spiritul empire upon earth.*

"What is the intellectual system of Popery? Instead of the reception of truth, its fundamental axiom and *primary* condition of salvation is the *submission of the reason to authority*. A mind that will never rebel, which surrenders itself blindfold to be led away passively in any direction and to any point, is its first demand. Truth, indeed, it must *profess* to offer to the mind, otherwise it would abandon the very profession of Christianity. It has so removed the limits and landmarks of the knowledge required, by demanding assent to all the decrees of the Church, *past* or *future*, that the reason, having no fixed amount of truth to master and retain, is compelled to take refuge in a very different habit and principle,—the *principle of* MERE SUBMISSION; like a servant, whom his Master orders not to perform some certain amount of work, but to be ready to perform whatever may be ordered, and who therefore stands listlessly waiting till the order is given, feeling that in the willingness to OBEY, his master's commands are followed, even though nothing is actually done. On the same principle Popery makes no demand on the logical faculty in man; she does not insist on proving, to those who can receive proof, the truths which she inculcates: she discourages the use of the Bible, and warns from exploring Nature; she regards science as *in itself dangerous and evil.*

"Popery repudiates or subverts every authority but her own. We look on its features, and trace in each some lineament, more or less perfectly developed, of the Man of Sin, which is depictured in Scripture.

"A strong delusion is to be poured out upon the hearts of those who succumb beneath this *evil power*; and the first condition required by Popery in its followers is a blind unhesitating credulity. It is to speak in words of lying:—and artfulness, fraud and treachery, and conspiracy, have been the sins of Popery from the beginning. They are the inevitable sins of a politic ambition, and the very name of its chief agent and minister—of its chosen authorized minister—created by more than forty Bulls of Popes, and restored and recognized in the nineteenth century, with all its crimes forgiven, and its vices unextirpated, for the avowed purpose of extending the Romish power—the very name of *Jesuitism* has become synonymous with a lie. It is to sear the conscience; and Popery has an unction, under which a soul that is laden with the most enormous crimes sinks quietly and happily in the grave, when prepared by the hand of the priest—not by its own inward repentance—to meet its Judge. It is to devour the whole earth, and to tread it down and break it in pieces; and what country has been free from the aggressions of Popery?—or what throne safe from the machinations of Jesuitism? Its growth is to be secret, privily bringing in damnable heresies; and the triumphant demand of Popery, when charged with the novelty of its false doctrines, is, that we name the year when they sprang up, as if they were not the silent, imperceptible growth of secret mischief.

"It is to be a mystery; and what so perplexing as the consistent inconsistency of Popery?—its more than regal glory in the hands of a slave of slaves—'*servus servorum*; its pretensions to exclusive spirituality, and its gross and materializing secularism; its claim to divine authority, and the enormous vices of its heads; its cry of unity, and its fostering of schism; its repeated wounds and falls, and its repeated resurrections; its avowed simplicity, and its real chicanery and perplexities; its mingled crimes and virtues; the holiness of its saints and the guiltiness of its sinners. It is to be sensual and carnal; and what religious system was ever formed so indulgent and so easy to the sinner? It is to be seemingly stern and cruel; and where has cruelty been perfected in blood as well as in the cells of the Inquisition? It is to be a spirit of license and disorder; and the fundamental axiom of Popery is destruction to the civil power.—Its history has been a history of intestine rebellion, and a foreign warfare against kings and princes.

It is to be an Antichrist—and an Antichrist does not mean an enemy, different and opposed in all outward forms, but a mock and spurious image of the true Lord, professing to be Christ himself; veiled in a garb like his; calling himself Christ, and surrounded with the attributes of Christ; and in this way denying Christ, and refusing to acknowledge his history and his power. And such a power cannot come, except in the form of Christianity, and with the name of a Church; and such is the exclusive pretence of Popery, at the very time when it is violating, by its exactions, the fundamental laws both of Christianity and of the Church.

"It is to be a single individual—not an individual apart from an organized society of men, for such a being must be powerless, without aids and instruments to magnify the range of his reason and of his faculties, so as to embrace an empire; but it must be *a society* thoroughly absorbed and concentrated in the hand of some one man, before whom all resistance is powerless; to whom all wills are subdued; who can see with a thousand eyes of dependent spies as clearly and as certainly as with his own; who can move the arms and limbs of marshalled hosts with the same precision as his own body; who can hear a whisper at the extremity of the globe, by means of his dispersed reporters; whom no tongue dares to malign, no heart to disobey, no obstacle to impede; who has so organized his ministers and servants, setting spy against spy, and ruler over ruler, that no movement of independent power can arise without its being instantly crushed; who knows the very thoughts of the hearts of all his followers; who can send them as he will to the most distant regions, exacting from them an unmurmuring obedience; fascinating them, as by a spell, to take pride and delight in their chains; who, moreover, can so frame the minds of men to his own standard, and mould them to his will by the process of education, that his own image shall be everywhere reflected in them; who stands alone in the plenitude of power, when all other authorities have been destroyed in the collision of popular turbulence; and who, when the whole world has bowed down before him, and he has trampled for a short space upon the necks of kings, and bathed himself in the blood of saints, shall be cast down suddenly and awfully by the presence of Christ himself. And if an organization ever existed, or could even be imagined by the mind, completely realizing such a fact, entirely absorbing a whole enormous community in the person of a single individual, and giving to him this temporary omnipotence, it is the fearful Society which has arrogated to itself exclusively the name of CHRIST; and which having, in the nineteenth century, been resuscitated as the express servant and instrument of Popery, is its true organ and representative—the constitution of the Jesuits."

Perhaps our readers may be surprised at the frequent reference here made to the Jesuits. On opening the last N. Y. Observer, we find that they are not confined to the other side of the Atlantic.

From the New York Observer.

THE JESUIT ORDER IN AMERICA.

It seems that the order of Jesuits is re-established on this continent—in British America—under the crown of the Protestant Queen Victoria—in the city of Montreal. Of a surety wonders will never cease.

The fact is thus announced in the *Melanges Religieux*, a periodical published at Montreal by the Catholic Bishop's chaplain:—

"On Sunday last, at the festival of St. Nom de Jesus, there was chaunted in the Cathedral, during the mass, at which the Rev. Mr. Martin officiated, the *Veni Creator*, to inaugurate the establishment of the sect of Jesuits in this city. The Rev. Mr Luiset delivered an excellent sermon on the sacred name of Jesus, our light, our strength, our consolation during our earthly pilgrimage. These two Jesuit Priests will have the superintendence of the noviciate at Montreal, and commence, from this date, their religious residence in that capacity.

"The reverend gentlemen will employ themselves during the winter in the exercises of their sacred ministry, under the superintendence of the Bishop. His Lordship intimated on Sunday, previous to the ceremony, that they were to aid the Reverend Priests in the city."

The Montreal Herald, from which we copy the translation adds:—

"Already have about twenty of the Fathers of this order arrived in Canada; already has an application been made to the Government for a grant of land for the erection of a college; already in the neighboring state, has an earnest been given that the intolerant rule and presumptuous arrogance which marked the society in former ages, will soon be exerted here, as when in olden time, its machinations shook the civilized world, and turned the powers of empires to its own aggrandizement. No man unacquainted with the history of this too celebrated order can form an opinion of the part it is likely to play in this province, the urgent necessity that exists for its immediate and utter extinction.

"As faithful sentinels, who watch when the people sleep, we see the danger and sound the alarm: 'tis theirs to obey the summons; and because that the danger is far off, let not apathy prevent immediate action; now is the appointed time; the hand of a child can pluck up a seedling by the roots, yet had it grown for a few brief years, the strongest man could not have shaken it."

THE DOMINION TAKEN AWAY.

The numbers in the 12th chapter of Daniel are given us by Jesus Christ himself, in answer to the question, How long should it be to the end of these wonders."

These numbers correspond with the setting up of Papacy, in 538, from which time 1260 years reach to 1798; and with the taking away of the Pagan abomination in 508, from which 1290 years reach also to 1798, leaving but 45 years to complete the 1335, at the end of which Daniel "shall stand up in his lot."

If it could be clearly proved that either of these events took place one whole year from the time assigned to it, our present conclusion would fail. Hence there has been great anxiety to thrown discredit both upon the dates and facts. A writer in the Northern Advocate, Jan. 26, says:

"Should we allow that the abomination of desolation was papal Rome, its removal at the end of 1290 years, [from 508] will give us the date of the last period of 45 years. Accordingly it is asserted that papal Rome ended when Bonaparte made the Pope a prisoner in the year 1798. This is attended with but one difficulty, which is, that THE POWER OF THE POPE WAS NOT THEN BROKEN; both in his CIVIL and ecclesiastical pretensions the Roman pontiff STILL BEARS SWAY. The idea that popery has been destroyed will not, we think, be likely to gain currency in the United States and Great Britain, where every just means has to be employed to keep this odious superstition within bounds.—How it can be expected that people will believe such assertions we are at a loss to determine.—We have ocular demonstration that popery continues, and hence there is no evidence that the 1290 years have expired."

On this point, our readers will bear with us if we give them "line upon line." The language of the Bible clearly shows that Papacy is still to prevail after its dominion is taken away.

Thus saith the Lord: "They shall take away his dominion to *consume* and DESTROY it unto the end." Dan. 7; 29. "Then shall that wicked be revealed, whom the Lord shall *consume* with the spirit of his mouth, and shall DESTROY with the brightness of his coming." 2 Thes. 2: 8. The coming here spoken of is mentioned in the preceding verses, as his coming "from heaven with his mighty angels, in flaming fire, taking vengeance on them that obey not the gospel, who shall be punished with everlasting destruction, &c, WHEN he shall come."

The concluding verses of Daniel seem to indicate that the time when Christ shall come will be 45 prophetic days, (or years) from the end of the time times and a half, (1260 days,) during which the dominion of the little horn lasts. But be that as it may, the fact that the papal *dominion* is gone, so that he can no longer wear out the saints of the Most High is perfectly notorious. A Baptist clergyman recently denied that the dominion was taken away; and even stated that the event which has been so often alluded to as marking the taking away of his dominion, took place in 1797. When his error was pointed out he passed over the true year, and said the Pope's captivity was in 1799.

We have not gone out of the "chapel" to seek for evidence on so plain a point, but it has been brought in to us in abundance. One of the most interesting testimonies is an old book of which this is the title:

REMARKS ON THE SIGNS OF THE TIMES; By EDWARD KING, ESQ., F. R. S. A. S.—Search the Scriptures, John, chap. 5, ver. 39. Despise not prophecyings, 1 Thess., chap. 5, ver. 20.—LONDON: Printed for George Nicol, Bookseller to his Majesty, Pall-Mall. 1798.

In the Preface, the writer says:

"Having for very many years, with the most awful apprehensions, made the Holy Scriptures my constant study; and being deeply impressed with a full conviction of the truth of Divine Prophecy (evidenced from age to age by the exact completion of so many tremendous events foretold; from the denunciation of the destruction of *Nineveh*, *Tyre*, and *Jerusalem*, down to the destruction of the Roman empire.) And being fully persuaded that we were rapidly advancing to one of the most interesting periods of the world, I endeavored, with sincere humility, but with earnest energy, to awaken the attention of mankind, to the approaching scene of things." . . . . .

In commenting upon Rev. 16 : 19, he says :

"We now come to those dread words :—'*And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*' And here,—it has been acknowledged uniformly, by all the ablest interpreters,* that *Great Babylon*, undoubtedly meant *Rome ; the Proud City on seven hills ; so long deemed Mistress of the world.* Nay, *an Angel*, speaking to the Holy Apostle, in this very divine vision, declares† it was so, in almost express words.

"And is not *Rome* indeed *now* filled with the effects of wrath, and vengeance; and torn to pieces, by the scourge? —are not its boasted treasures of art, and antiquity, removed to another place ?—are not its Palaces stripped, and spoiled ?—are not all her pleasant and precious things *departed* from her !—is she not consumed, with the fire of the fierceness of anger, and violence ?

"Is not the *Papal power*, at Rome, which was once so horrible, and so domineering, AT AN END ?

"But let us pause a little.—Was not *this* end, in other parts of the Holy Prophecies, foretold to be, *at the* END *of* 1260 *years ?*‡—and was it not foretold, by Daniel, to be at the END of *time, times, and half a time?* which computation amounts to the same period ?

"And now let us see—hear—and understand. THIS IS THE YEAR 1798—and just 1260 years ago, in the very beginning of the year 538, *Belisarius* put an end to the Empire and Dominion of the Goths, at Rome.

"He had entered the city on the 10th of the preceding December, in triumph, in the name of Justinian, Emperor of the East, and soon after made it tributary to him ; leaving *thenceforward* from A. D. 538, NO POWER *in Rome* that could be said *to rule* over the earth,—excepting the ECCLESIASTICAL PONTIFICAL POWER.

. . . . "No *power ruling over the world*, ever had *any seat* there, *any more*, except the *Papal*.

"We have reason to apprehend, then, that *the* 1260 *years are now completed*—and that we may venture to date *the commencement* of that period, not as most commentators have hitherto done, either from *Pepin's* giving the Pope *Ravenna ;* or from *Charlemagne's* determining and adjudging the Pope to be *God's Vicar on earth :* but from the *end of the Gothic power at Rome.* Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory and revenue,) mere augmentations of splendor, and confirmations of that state of *Ecclesiastical Supremacy*, in which the Papal Power had been left at Rome, by *Belisarius ;* on his driving out the Goths, and ruining their kingdom.

"And if these things are so,—then truly that Great City *Babylon is fallen,—is fallen—is thrown down ; and shall be found no more at all.* And nothing remains but for us to wait, with awful apprehensions, for the end. Even for the completion of the further *closing events*, which are, in the emblematical language of the Holy Prophecy, described as being at hand."

That Popery is still prevailing, we have volumes of proof, for which we have no room this week.

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* See Mede's Works, p. 523, 525 ; and see Sir Isaac Newton on Daniel in Bishop Horsley's edition of his Works, vol. 5, p. 341 340 ; and on the Apocalypse, p. 467 ; see also Newton on the Prophecies, vol. 3, p. 256, 317 ; and Bishop Hurd's Sermons, p. 355, 357, 377. [That *Babylon* is used in the New Testament to mean Rome, even the Catholic commentators themselves maintain See note in the Rheimish Testament on 1 Pet. 5 : 13, where they say : "The ancient Fathers, namely, Jerome, Eusebius, Œcumenius, and many more agree that Rome is meant by the word Babylon here, as also in Rev., chaps. 16 and 17, saying plainly that Peter wrote this epistle at Rome, which is called Babylon, from the resemblance it had to Babylon. (that great city in Chaldea, where the Jews were captives,) for magnificence, monarchy, resort and confusion of all people and tongues, and because it was, before Christ, and long after, the seat of superstition and idolatry, and the slaughter-house of the Apostles and other Christian men."--Ed. Mid. Cry.]

† Revelations, chapter 17th, verse 18.

‡ See Daniel, chapter 7th, verse 25th--chapter 12th, verse 7th. Revelations, chapter 12th, verse 6th.

REVIVALS.

EDEN, OHIO.

Rev. J. V. Himes—Dear Sir,—I received on the 31st inst. your paper, the Midnight Cry.

I thank you for this your favor. I should be pleased to be a reader, but I am not able for the want of money. I am obliged to remain in much ignorance. Br. Grisel, from Oberlin, is now giving us a course of lectures on the Second Advent. It produces great effect, both among the religious and irreligious.

I can say from personal acquaintance, that this *new doctrine* is spreading in a wonderful manner all about us. Sinners are getting religion, and saints are getting ready for the *great event*, be it sooner or later.

Yours in Christ,
T. B. Cushman.

We have notices of revivals in Pennsylvania, Ohio, New-York, and other places, which we defer till next week.

Prof. Stuart--Second Edition.

THE FAMOUS LITTLE HORN OF DAN. VII.

When Prof. Stuart's book first came out, Bro. Fitch addressed the following letter to him. The only reply the Professor made was in a note to the second edition. We here copy it entire, together with an answer by Bro. Miller. It is exceedingly painful to see a learned man running into all these absurdities. Much wonder has been expressed, even by opponents, at the strange positions the Professor assumes, but he and Mr. Hatfield, who adopts most of his views, well understand that they *must* wholly depart from the old landmarks at the very commencement of the track, or be led to the point they so much dread—the conclusion at which Mr. Miller has arrived.

LETTER TO MOSES STUART.

Rev. Moses Stuart :—Dear Sir,—I have read your *hints* on the interpretation of prophecy. According to your request I have heard you through. Will you please look at Daniel vii. 21, 22, "I beheld the same horn made war with the saints, *and prevailed against them*, until the Ancient of days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom."

This horn you tell us, is Antiochus Epiphanes. You also show that Scripture has no occult or hidden meaning.

Now, my dear sir, as you are a learned man and I am an ignorant one, will you please inform us from the plain and obvious import of the Scripture language, how it was, or is, or is to be, that Antiochus Epiphanes, who died a hundred and sixty-four years before Christ was born, either did, or does, or will make war with the saints and prevail against them, until the Ancient of Days comes, and judgment is given to the saints of the Most High, and the time come that the saints possess the kingdom. Yours, "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

Charles Fitch.

Albany, August 13, 1842.

[PROF. STUART'S NOTE.]

"A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Dan. vii. 21, 22, as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the 'little horn' (*beyond all doubt Antiochus*) 'made war upon the saints and prevailed against them,' and 'the Ancient of Days came, and rendered judgment to the saints' (vindicated the cause of the pious) 'and restored to them the kingdom' which had been taken away by Antiochus. In other words : God appears as the vindicator of the pious persecuted Jews, and restores to them the rightful dominion of their country. This idea is thrice repeated in chap. vii. ; first, in the account of the vision as comprised in vs. 2—12, where vs. 9—11 are appropriated to designate the condemnation and punishment of the little horn, 'whose mouth speaketh great things ;' secondly, in vs. 21. 22, as already quoted : and thirdly, in vs: 24—26, which are part of the explanations given by the angel. Now the writer in question, as many others have done, appears to have mistaken the judgment mentioned in vs. 10, 22, and the dominion given to the saints (v. 22), for the *last* judgment and millennial dominion of the church. How palpably erroneous this is, may be seen by consulting Dan. vii. 13, 14, where the later coming of the Son of Man, and the dominion which is given him, are plainly represented as *subsequent* to the judgment and punishment of Antiochus, as described in the preceding context. This decisive circumstance, the writer in the periodical to whom I have adverted, in his haste and in his zeal for favorite opinions, seems to have wholly overlooked. One who feels as much confidence as he appears to possess, ought at least to look more carefully on what sort of ground he is treading.

"Whatever there is of obscurity or uncertainty in respect to the *fourth beast* with his ten horns, as represented in chap. vii., it is made quite plain and palpable by chap. viii In Dan. viii. 8 seq., the dominion of Alexander the Great, its division among his four chieftains, and the rise of the little horn from one of these, are so plain as to be altogether undeniable Then the characteristics of this 'little horn,' as given in chapter viii. 9—12, are plainly the same for substance as those given in chap. vii. 8, 11, 20, 21, 24, 25. All is rendered still more certain by the repetition of the same characteristics in viii. 22—25, which, in connection with v. 21, shows very plainly, that the 'little horn' and 'king of fierce countenance' is of Grecian descent, and rules over one of the four kingdoms into which the empire of Alexander was divided.

"All the real difficulty of the case arises from the fact, that the *Messianic dominion* described in vii. 13, 14, and again in chap. vii. 27, is mentioned as if it were an *immediate* sequent of the destruction of the little horn, or Antiochus. So far as the *manner* of the description is concerned, one might judge this to be the case : for no interval of time is designated, and none is necessarily implied by the use of appropriate particles. But in cases very numerous, both in the Old Testament and in the New, the manner of announcing the Messianic kingdom is the same. No interval between it and earlier events is specifically designated. Yet nothing can be more erroneous than the conclusion that no interval of time, in such cases, is to be supposed. It is impossible not to allow such an interval. So here, no one could err more than to suppose that the *Messianic* kingdom is to follow *immediately* after the destruction of the kingdom of Antiochus. The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one still future. He makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology.

"He who does *not* understand this common usage of the Hebrew prophets, must have made but little progress as it respects the study and knowledge of them. He who does understand it, can find no serious difficulties in the case before us."

LETTER FROM WM. MILLER.

Dear Bro. Himes,—The second edition of "Stuart's Hints" has just come to hand. I have perused his appendix, and see nothing worthy of notice except a dry pun on p. 173, concerning the men of April 3d, A. D. 1843. It is suggested that the first of April would have been a better day to have fixed upon for Christ to have come. I have no doubt but that he is honest in this suggestion, and if he could have altered the day of Christ's death from April 3d to April 1st, his suggestion would be freely given. He invents or reiterates a lie, and then repeats a stale childish joke, and shows his heart to be any thing but pious and devotional on a subject so blessed as the glorious appearing of the great God, and our Saviour Jesus Christ. His piece against Duffield is full of low stale witticism, yet it is evident that the writer thinks he has given his brother a real drubbing ; but I think he has exposed himself to a severe chastisement which he will be likely to receive, if his brother Duffield should see fit to use the rod which Brother S. has put into his hand.

Both of these champions, in my opinion, are wrong, the one is too literal in a carnal sense, the other is too carnal in a spiritual sense ; the truth lies between them both ; and while the D. D.s disagree, the common minds will get the truth. These men both are putting too much dependence on the wisdom of this world. Prof. S. shows plainly by his writings and arguments, that he has much pride of opinion, and puts more dependence on his Hebrew and Greek, than in comparing scripture with scripture, or in trying to understand the mind and will of the Spirit, who inspired the holy men who wrote the several books of the Old and New Testament. There is a vein of scepticism which runs through all his writings, as though the writers of the sacred books were governed by selfish motives, such as worldly hopes and fears ; for instance, Daniel saw nothing, wrote nothing, and knew nothing only what concerned the carnal Jew, his people after the flesh. And John in the Revelation saw nothing but Jew. And he seems to represent John as hiding the plain truth, for fear of persecution from the bloody Nero, and cautions the reader to beware how he puts any trust in the natural interpretation of the Bible, remembering that it is *poetry* ; as though the writers of God's holy book used great latitude, and coloured high, the things therein revealed, and were men of bigoted and narrow minds. I think he would do well to remember what God says by David, Psalm, 1 21, "These *things* hast thou done, and I kept silence ; thou thoughtest that I was altogether *such a one* as thyself ; but I will reprove thee, and set *them* in order before thine eyes."

I am truly astonished, to read from the pen of the Professor such scepticism. If Voltaire, or Tom Paine, had wrote thus, it would have been called blasphemous by the Christian world. Have our readers become mad, or has God given them eyes of slumbering, that they should stumble and fall and be snared and taken ?

His note on page 87 needs a passing remark. He says, "A writer in one of the periodicals of the day, who is wont to speak with unusual confidence in regard to the meaning of many prophecies, quotes Daniel vii. 21, 22—'I beheld, and the same horn made war with the saints, and prevailed against them until the Ancient of Days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom'—as sufficient of itself to refute all that is said here, in respect to applying the verses specified above to Antiochus Epiphanes. The sum of these verses is, that the little horn (beyond all doubt Antiochus,) made war upon the saints and prevailed against them, 'and the Ancient of Days came and rendered judgment to the saints, (vindicated the cause of the pious,) and restored to them the kingdom which had been taken by Antiochus.'" A more barefaced misrepresentation of facts never was put together in so small a compass as is given in this sentence. In the first place, he dare not name the writer to whom he alludes, for the good reason that he could not in any case exceed the writer of this note in presumptuous confidence; and therefore, could not, with any propriety, talk about "*unusual confidence.*"

Again, "the little horn, (*beyond all doubt Antiochus.*") Hardly a man of common sense can be found who believes the little horn, in the text referred to, is Antiochus. Daniel vii. 7, 8, "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things."

Who does not see that this little horn arises among the ten horns of the fourth kingdom upon earth? How the Professor can call the Grecian, or third kingdom, the fourth, is beyond the comprehension of a sane mind. See verses 16, 17, 18, "I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." I ask, did the saints, in the days of Antiochus, take the Grecian Kingdom, and possess it forever, even forever and ever? Why then the question in Acts 1. 6, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" Read, again, Daniel, vii. 19, to 22, "Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass, which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that was in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Is there not a complete connection in these verses, with the fourth kingdom upon earth? And how can this be the third, which was the Leopard with four heads? This, you see, is the "fourth beast," not the fourth head. Now, let us look at the answer which the heavenly messenger gave Daniel, verses 23 to 27, "Thus he saith, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.—And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Then Daniel says, "Hitherto is the end of the matter," showing that the vision and instruction did not end until the end of the 27th verse. Can a man of a sound mind construe this scripture as does the Professor? I say, No. And I say the friends of the Andover Institution had better report the Professor insane, take away his bishoprick, and give it to another, who at least can read and understand common language. He says, "Now the writer in question, as many others have done, (we thank him for this one truth) appear to have mistaken the judgment mentioned in verses 10, 22, and the dominion given to the saints, verse 22, for the last judgment." What a mistake! Is it even possible to be mistaken on this point? I answer, No. If this is not a description of the last judgment, where can the Professor prove one? Here is the glorious appearing of the great God, and our Saviour Jesus Christ; see Daniel vii. 9, 10, "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the JUDGMENT WAS SET, and the BOOKS WERE OPENED." First.—"*Thrones were cast down,*" Compare Daniel ii. 35, "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." 1 Cor. xv. 24, 25, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign, till he hath put all enemies under his feet." And Eph. 1. 22, "And hath put all things under his feet, and gave him to be the head over all things to the church." Second,—"*Ancient of days did sit;*" See Isa. ix. 7, "Of the increase of his government and peace shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Compare Rev. xx. 12, "And I saw the dead, small and great, stand before God; and the BOOKS WERE OPENED: and another book was opened, which is the book of life: and the dead were judged out of these things which were written in the books, according to their works." And also Rev. v. 9—11, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation. And hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands." Here we have the same number, the same saints, the same Judgment, and the same reign on the earth. Jude, 14, 15, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Then he will take vengeance on the wicked, whom he shall destroy by the brightness of his coming, Daniel vii. 11, 12, 13, 14. "I beheld then because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed." The last two verses he acknowledges are the coming of the Son of Man; but the others are Antiochus. The kingdom of the saints is no where mentioned in the vision of Daniel until we come to the 14th verse; that this verse describes the millennial kingdom of the saints, the Professor concedes. Then let me ask what kingdom is that described in verse 18? "But the saints of the Most High shall take the kingdom, and possess the kingdom for ever and ever." Let the reader examine what kingdom; the Professor has not answered, he dare not answer. If he says it is the kingdom to the Jews in the days of Judas Maccabeus, he well knows that the Jews had no kingdom under Judas, and if they had, it has not been possessed by them forever even forever and ever, and this kingdom he must know is at the end of the 4th kingdom; therefore he has passed over this verse in silence, and shows conclusively, either his consummate ignorance, or his wilful dishonesty.

It is impossible for me to have charity for such reprehensible conduct; as much as I loved him for his rules, so much must I detest him for his application of those rules, because it leads to deceive souls to endless ruin. Now, verse 22, "The time came that the *saints possessed the kingdom.*" What kingdom? Every honest, intelligent man and woman in Christendom would answer, why that kingdom before spoken of in verse 14 and 18 And yet the Professor says, it is the kingdom given to the Jews in the days of Judas Maccabeus. "*The kingdom,*" definite, showing clearly, that speaker and hearer would understand, that it was a kingdom before understood by both. If so, then his writer, of whom he speaks, is not so erroneous as the Professor, nor so palpably ignorant as the Professor wonld try to make us believe.—But justice would require the fool's cap on the other head. I am certain the Professor must, or ought to have been born on the very day he so affectionately and anxiously recommended to others.

Let me give one more quotatiou from his note, page 88. "The simple truth is, that the writer passes from one kingdom, restored to the ancient Jewish saints, to the description of another and greater one, still future." In what verse has the writer given us a kingdom restored to Jewish saints? It cannot be in the 14th verse, for that is a "dominion, and glory, and a kingdom, that *all people, nations, and languages* should serve him," not to Jews only, but unto ALL PEOPLE. And that is everlasting, never to pass away, nor be destroyed; this proves too much. Next is the 18th verse. This cannot be the Jewish, for they are to take it and possess it for ever: this proves. too much. The next place mentioned is the 22d verse. This refers us to the same possessions and kingdom, as in the 18th verse. The 27th verse he gives up. Where, then, is there a kingdom restored to the Jews? No double meaning, brother S., remember.

Neither can history help this Professor out of his difficulty; for the Jews had no kingdom of their own at the time he specifies; they only changed masters, as all history will testify. Not more than one year from Judas's success, the Jews were under the yoke of Demetrius, and continued in bondage to Grecia and Rome, until their temple, nation, and city were destroyed by the Romans. This is the true account of this mighty kingdom which our Professor thinks he has found in Daniel 7th. Again he says, "He (Daniel) makes no account of the interval of time, since he is not at all concerned, for his present purpose, with chronology." I wonder what the Professor will advance next in plain contradiction to the word of God. Surely a child would know, that Daniel in his vision, had a prophetic history of the world. No writer, who might be called Christian, has fallen under my observation, who has not admitted, and believed that Daniel has given us an outline of the most important kingdoms, and events, from his own day down to the coming of the Son of man, to receive and set up his glorified and eternal kingdom, which shall occupy under the whole heaven. And that cannot be true which says Daniel had no concern with chronology. He has plainly told us the history of Babylon, and proclaimed the night it would fall, by means of the writing of a man's fingers on the wall. He then as plainly related the history of Media and Persia, and named the kingdom which would succeed Babylon. He has called Grecia by name, and showed its power, acts, and fall, by the fourth kingdom. It has decayed and fallen by that kingdom which was to wax *exceeding great,* and trample all nations under its feet. The Roman has come and performed the acts assigned to it by this wonderful prophet. The ten horns arose in due time, the little horn arose after them, plucked up three of them, and has sought to change times and laws, 1260 years, or "time, times, and a half." He has given us 2300 days as the length of one of his visions. He has graphically described the judgment day, and given us the time of the end. He has declared the resurrection of those who sleep in the dust, and recorded the day when he will stand in the great congregation of the righteous. He has set up monuments, and marked the divisions of times and seasons, that the wise may understand the time of their deliverance. And yet we see a Professor of divinity denying him to have given us a prophetic chart, a chronology of past and future events. Tell it not in Gath, publish it not in the streets of our cities, lest you make the wicked to rejoice, and the uncircumcised to boast over us. Let me say one thing in honor to the church and clergy with whom I have associated since the Professor's "Hints" came out, there has not been one among them all, who has mentioned his writings favorably, or used them as arguments against me: while on the other hand I have not seen or conversed with a Universalist, Deist, drunkard, gambler, swearer, or infidel, but what is ready to use his weapons, and is rejoicing over me because the Professor has demolished the Second Advent doctrine. It is enough to chill the heart of any pious man, to see the effects his doctrine has on the worshippers of Baal, and the unconverted part of community. Yet "straws show which way the wind blows."—May God show him his error, before he leads many more souls to delay a preparation for an eternity at hand. Yours, &c.

Low Hampton, Dec 12, 1842. Wm. Miller.

LOOKING FOR THINGS THAT ARE COMING.

A weekly religious paper in this state, in an article headed "Millerism," says:

"That some important event is soon to take place, almost all believe. The signs of the times indicate some mighty change. The whole enlightened world is in motion, such as has not been known for centuries. Many are running to and fro, and knowledge is increasing.—Coming events cast their shadows before, admonishing to faithfulness in the exercise of love to God pure and fervent, and of christian benevolence that dictates the use of every consistent effort for the temporal and eternal interests of men. He that is wise will mark the signs of the times and be ready for any event, whether it be the coming of the Son of Man to judge the world, or the termination of his own earthly career.

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